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*The British School at Rome*

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33<sup>rd</sup>

she may sent a boke wher I mad titled to seyn wherch is cleped gordia  
be cause it is a maner of a couerre be aby chaynys mid us. These  
teus of yat translatioun wil I write her shortlye the — martyn yat  
was last at instans of a frer of our ordre called petur bishop e  
lectors sexton on to ye — pat tyme for so it is comonly yat ys  
ordre hath yat office be mstance also of a gret clerke cleped august  
us de roma capitall of yat ordre for yat tyme zine leue yat freres  
of yis ordre shuld goo to hostie and bringys yis body to come to y  
same place of seyn chirchomys of wherch place yis spal chapeler is mad  
he wolt he seid in his quenct ut sic ye chirch hath determined yat  
henrys of yis ordre be ye very chaylern of seyn austyn and eke for  
ye chirch be real poler brout is to pauly wher ye haue possession of  
ye body of seyn austyn it was also quenct yat ye wherch haue ye  
son schuld alio haue ye moder this translatioun was mad ye zere of  
our lord a. iij. tunc xx. Sleach tyme ne palme simday fell ye ip day  
of april. Neth of yese seynatis of wherch ye place is dedicate traphon and  
resipcius wil we speke. Thei both were bore in asie of good hymnes  
of nobil condicoun and of gret disposicion on to berty wher yis  
re on of hem yn zere old ye cyr. viii happed to mete with a ariste  
prest wherch keptez hem wherch taute hem ye feith and gromly  
lerned hem many treuthis of scriptur aftur yei had take infor  
macion of yis man yei went forth in ye cruce wher yei fel in felau  
chip with a young child of here age and aftur her aqueyntance ys  
sone was gretely hurt of a spet he made his quebimome on to  
yese seynatis and prayed of help for he knew wel he seid yit our  
lord god had granted hem grace to hole sleach sores tho tphon  
prayed on to our lord with sleach wordis O lord lite of oure  
soules methe ym eres on to our prayeres and send our felas  
sum reles of his peyne yit all yis purple may knolle be for te  
ry lord haung polber euyr al yms thus was ye child sodeynly  
in ad hool a noynt grete myngle ded yei be ye lewy to a gretter  
eked marchaud yit fell down sodeynly ded in his sth yei resid  
him fro ded to lit and roue him sleach exhortacion yat he forso  
ke ye world and folowid crist forth all his lyf thus fro asie in to  
rome in eyly tobbi et castell wher yei restid yei prechid ye feith of  
our lord ihu crist and ded many myngles in encrouing of ye feith  
Go come to rome and esbete ye empore philippis tyme but in  
dis decius ye empour ther yei martirede ye meyr of rome aquili  
ne first were yei put in prison kepte fro mete and drynk fro com  
fort eke of all cristian men ymme were yei dralbe oute of prison on  
to tormentyre and euyr soon yei redy to alle maner poynes putting  
of her doysis with good wil wher yei schuld be betyn offeryng  
hem selve redy on to alle maner tormentyre In all her poynes ye

BRITISH AND AMERICAN ARCHAEOLOGICAL SOCIETY OF ROME

# YE SOLACE OF PILGRIMES

A DESCRIPTION OF ROME, *circa* A.D. 1450,  
BY JOHN CAPGRAVE, AN AUSTIN FRIAR  
OF KING'S LYNN

WITH A FRONTISPICE ILLUSTRATING THE AUTHOR'S HANDWRITING

EDITED BY

C. A. MILLS

SECRETARY, BRITISH AND AMERICAN ARCHAEOLOGICAL SOCIETY OF ROME

WITH AN INTRODUCTORY NOTE BY  
THE REV. H. M. BANNISTER, M.A.

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## EXPLANATORY NOTE

**p = th.**

**ȝ = g or y;** sometimes at the end of a word it may mean h or gh, pronounced or silent.

**u = u or v** as the case may be.

**i** is sometimes shown short and sometimes long (i or I). Whenever instances of its use in the latter form can be expressed by the more modern 'j' this has been done: e.g. both the forms 'iewis' and 'jewis', 'ion' and 'jon', &c., will be found in the transcript. The long I is generally used to indicate the personal pronoun or the beginning of a sentence. (See Facsimile, f. 387 r, lines 1 and 3, and last line: 'In all hef peynes þe'.)

Only the punctuation actually indicated in the MS. itself has been entered in the transcript.

Italics in the text of the transcript represent contractions, which, for the sake of convenience, have been expanded and written in full. Words underlined in the same are underlined in the MS. (See Facsimile, f. 387 r, lines 5, 16, and 17.) Whether this was done by the writer or by a reader is difficult to say. It has therefore been shown in every case wherever it occurs.

## PREFACE

FOUR years ago this MS. was shown to the Rev. H. M. Bannister by Mr. Madan, one of the Bodleian Librarians, with the suggestion that he should publish it if he thought it of sufficient value. It so happened that the editor was present on this occasion, and when Mr. Bannister made a short examination of the MS., the first chapter which came under particular notice was that entitled ‘Omnis terra’. This expression alone, as applied to Monte Testaccio, sufficed to show that the work was of considerable interest, and likely to yield some valuable information.

Mr. Bannister, whose whole time is fully occupied with his own special studies, could not, however, find leisure to undertake the necessary transcription, and the editor—although he had never attempted anything of the kind before—offered to do his best if Mr. Bannister would kindly help him with his advice. Mr. Bannister was good enough to promise his assistance, and it has been most generously given; indeed, it is not too much to say that, without it, the editor would have been quite unequal to the task for want of experience.

At this time the name of the author was unknown; but it was hoped to be able to ascertain the date of the work, to compare the facts therein mentioned with those given by known contemporaries, and so test the accuracy and powers of observation of the writer. Fortunately, the MS. yielded abundant information on these points. It was clear that he was an Augustinian friar, and the author of another work entitled *Concordia*<sup>1</sup> (see p. 92 and the facsimile of f. 387 r of the MS.); that he was in Rome during the pontificate of Nicholas V (1447–54); and that he came on a pilgrimage under the special protection of Sir Thomas Tudenharn, a gentleman of Norfolk, near King’s Lynn, who was executed for high treason in 1461. As there was an Augustinian house at King’s Lynn, the natural inference was that the author came from it. Whether or not he wrote the book in England from notes taken in Rome—

<sup>1</sup> Cf. E. E. Text Society, vol. cxl, 1910, p. 146. In a sermon which John Capgrave preached at Cambridge in 1422, he says: ‘This mater is proued with grete euydens . . . in þe book whch I mad to be abbot of Seynt Iames at Norhampton in Latin, whch boke I named Concordia, be-cause it is mad to reforme charite be-twix Seynt Augystines heremites and his chanones.’

from internal evidence it is probable that he did—he must have gathered the information he gives us between the years 1447 and 1452, inasmuch as he mentions the recent death of Henry Beaufort, Bishop of Winchester, who died April 11, 1447, and describes John Kempe as Cardinal of S. Barbina and Archbishop of York, which he ceased to be in July, 1452, on promotion to the higher rank of Cardinal Bishop of S. Rufina and Archbishop of Canterbury. From several passages one can infer that Rome was much crowded when he was there, so that he probably took part in the Jubilee of 1450, for in the fifteenth century the population of Rome was not great.

Fortunately we have other records of pilgrims about this period, notably Giovanni Rucellai, a Florentine merchant, and Niklaus Muffel, a Nürnberg patrician. We have Ranulf Higden and Adam de Usk (an official of the Papal Court) for the period from 1350 *circa* to 1415, before our chronicler's visit; we can also consult von Harff's *Pilgerfahrt*, and the anonymous author of *Ein Büchlein*, &c., Strassburg, 1500, for the latter part of the fifteenth century.

But the most complete test of our author's accuracy is that he was in the habit of copying inscriptions and lists of relics in most of the churches which he visited. From those inscriptions which still exist (and there are several) it will be seen that our Augustinian friar is in every case letter-perfect. We can therefore accept his testimony as to those which have since disappeared. His keenness of observation is remarkable, and he has this one great superiority to most mediaeval writers : viz., that he is most careful not to put down a thing unless he has either seen it himself, or has, in his opinion, the best of authority for it. As examples of this refer, firstly, to what he says about the *archus Prisci Tarquinii* (p. 45): and, secondly, about the relics at S. Lawrence in *Panisperna* (p. 102). In the former case he reproaches himself, and admits frankly that he either did not take the trouble to see, or failed to find the monument, and in the second that he did not make a copy of the list of relics because of the press of people there at the time. His topography is, as a rule, most accurate, and he is a most careful observer and a well-read man. For his facts regarding ancient Rome he depends on the *Mirabilia*, the guide-book of all educated pilgrims of this period. It is also interesting to note that after his death he is sometimes styled 'Beatus', and Henry VII is known to have made an effort to have him canonized.

There is a great wealth of mediaeval legendary lore in Part I of the MS. This has been compared with the works of some of the

best authors on this subject, notably Adinolfi and Graf. The author takes this opportunity of acknowledging his indebtedness to Graf's *Roma nella memoria e nell' immaginazione del Medio Evo*, 2 vols., Turin, 1880, a book which has been of the greatest help, and has been very freely quoted. The legends regarding the lives of the saints in Parts II and III have also been compared with the recognized authorities on this subject.

It will be observed that the editor has not entered upon any critical examination of the work or the text, for which, indeed, he feels that he is not qualified. He has merely made what he hopes is a faithful transcript, and has further attempted to illustrate the MS. by quoting from the writings of contemporary authors, and of others who have dealt with the subject-matter of this chronicle. The present volume was originally intended only to be published privately for the members of the British and American Society of Rome, as an interesting description of Rome by an English pilgrim. The editor had, at first, no idea of appealing to a wider audience. But a discovery made only a few weeks ago, at the time when this book was ready for publication, has thrown an entirely new light upon it. The author's identity has now been ascertained. This is a hitherto lost work of John Capgrave, Prior of King's Lynn and Provincial of the Augustinian Order, a well-known writer and historian of the fifteenth century. The discovery was made in the following manner.

On his way from Rome to Oxford, the editor took the transcript of the MS. to Sir George Warner at the British Museum, to ask his opinion as to the authorship of the MS. From the above-mentioned data he considered that the author might possibly be John Capgrave (1393–1464), who was known to have written a description of Rome. This description had disappeared, with the exception of two fragments which are attached to the binding of two other Capgrave MSS. at Oxford (All Souls and Balliol College Libraries). Sir George Warner then showed the British Museum Capgrave MS. to the editor, who was at once struck with the remarkable similarity of its handwriting to that of the present work. This can be observed by comparing the facsimile of the script of this work with that of the British Museum MS. The latter can be seen in E. E. Text Society, vol. cxl, 1910. On comparing the text of the two fragments (which can be seen in vol. i of the Rolls Series, p. 355) with that of our MS., it was found that the latter was almost an exact copy of portions of chapters XI, XII, and XIII of Part I of

this book.<sup>1</sup> There was now no possible doubt that the present work is the lost description of Rome by John Capgrave, and that a literary discovery of considerable importance had been made.

The further examination of the fragments in question, and of other MSS. reputed to be Capgrave's autograph works, was left to the Rev. H. M. Bannister, as the editor felt that he was not qualified for that task. The result of Mr. Bannister's investigations at Oxford, Cambridge, and London, will be found in his Introductory Note.

It now only remains to express the editor's thanks to those who have been good enough to help him, without which assistance he feels that the task would have been one beyond his powers. First and foremost his most grateful thanks are due to his friend, the Rev. H. M. Bannister, who, whenever it was required, has been most kind in giving his guidance and advice. He also wishes to mention his deep sense of the courtesy of the authorities of the Bodleian Library, who have readily granted him every facility for the transcription and publication of the work. Thanks are also due to the Provost of Oriel and to Father Ehrle, Prefect of the Vatican Library, who have kindly permitted the editor to reproduce the miniatures in Oriel MS. 132 and Vatican Cod. Reginen. 1880. Dr. Ashby, of the British School of Rome, has kindly helped with his advice, and permission to reproduce the illustrations of the Carnival on Monte Testaccio and the churches of Rome from old and rare prints in his possession. The editor also wishes to express his obligation to Dr. Ch. Hülser, and to authors whose works he has made use of, more especially to Professor Arturo Graf and to Mr. F. M. Nichols, a member of the British and American Archaeological Society.

C. A. MILLS.

OXFORD, *August*, 1911.

<sup>1</sup> From f. 364 r, l. 27, to f. 366 v, l. 2, of the MS.; cf. pp. 26-32.

## INTRODUCTORY NOTE

In the Preface the editor has shown how the MS. here published was ascertained to be the long-lost work on Rome by John Capgrave. My connexion with it has been confined to : (1) an examination of the MS., with a suggestion as to its date and orthography ; (2) advice as to the method of editing it ; and (3) an investigation as to whether it can claim to be an actual autograph of the author.

1. The MS. 2322 (Bodley MS. 423), 1 + 416 leaves of parchment and paper, 272 × 197 mm., is a composite volume containing five MSS.,<sup>1</sup> of which the Capgrave is the last ; but as the other four came as a donation from Dr. W. Cotton, Bishop of Exeter, in 1605, and were bound together with it by Sir Thomas Bodley's orders, they need not be considered here. It is to be regretted that our MS. was then considerably cut down both in length and breadth to match the other four, hence its *marginalia* are now incomplete, and the original pagination was so cut away that it had to be refoliated as ff. 355–414. At present it consists of eight quires of eight parchment leaves ; the third one lacks its middle four leaves, and the last one has one missing leaf ; the rest of the MS. is now lost. It bears on its first page the title ‘Stations of Rome’ in Bodley’s handwriting.

There are no signs of Norfolk provenance in the rest of the volume ; the only name added in our MS. is that on f. 387 v of Warner, a common Norfolk name, but there is nothing to show what connexion he had with the MS.

(a) *Date of the work.* Dr. Furnivall (Early English Text Society, vol. c, p. viii) has suggested that it was at some date after 1422 and before c. 1437, when he settled down to write his Annals, that Capgrave went to Rome and was there in his illness helped by Bishop Grey. These dates, however, are not consistent with the bishop’s movements, for his sojourn in Italy was mostly after 1442, and he did not take up his abode in Rome until 1449. This date fits in admirably with that assigned by the editor to our MS., viz. c. 1450.

(b) *Orthography.* The present MS. adds considerably to our knowledge of the Middle English of the fifteenth century ; for an account of this, the reader is referred to the recent editions of two of John Capgrave’s other

<sup>1</sup> I am much indebted to Mr. Madan for allowing me to see his copy for the next volume of the *Summary Catalogue*.

English works in vols. c and cxl of the Early English Text Society, and to the Glossary at the end of vol. i of the Rolls Series. A further notice of Capgrave's English can be seen in *John Capgrave und die englische Schriftsprache*, a doctor's disputation by William Dibelius, Friedrich-Wilhelms University, Berlin, 1899.

2. I have suggested that the practice of the Early English Text Society should be retained as to the use of the *p* and the *ȝ*, in the typographical reproduction of the final *ȝ*, *H*, *N*, and *R*, and in the universal use, as in the MS. of *u* for *v*; but as to punctuation I felt that the custom of the MS. should be invariably retained; it may occasionally be defective and misleading, and, to our minds, it is always incomplete, but I think that the small additional effort demanded of the reader is preferable to an arbitrary editorial trampling on the transcription of the text. For the same reason I have not advised that hyphens should be inserted between adverbs and their adjectives, or between two words which are now joined together, such as *on to*, *with in*, *be for*, for the MS. in very few instances lessens in their case the space between the words, and capital letters are not used for such words where only modern custom demands them, unless the text gives some warranty for their use.

The text of the MS. in every case treats the final syllables of words ending in *-ion*, such as *opposition*, *petition*, *meditation*, *religion* (cf. Early English Text Society, vol. cxl, p. 61), as written *-ioū* with contraction mark for *n* over the *u* and not as *-ion*. The *u* and *n* of the MS. are practically identical in form; the letter is here written as intended by the scribe, and the example of the Early English Text Society, vol. cxxii, pp. 510, &c., which prints *Eueas* for *Eneas* because the second letter looks more like a *u* than an *n*, has not been followed. I am aware that in this advice I am departing from the usual modern practice, but the exact transcription of the text appears to me to be of more importance than an attempt to render it more intelligible to some of its readers.

3. The question as to John Capgrave's autograph is more difficult than appears at first sight; it has been seriously compromised by the fact that almost without exception every early MS. of his writings has been called his autograph by recent editors and cataloguers. For convenience of reference these MSS. are here recited:—

No. 1. *Liber de illustribus Henricis.* Corpus Christi, Cambridge, MS. 408.  
,, 2. *Lives of S. Augustine*, S. Gilbert, &c. Brit. Mus. Add. MS. 36704.

No. 3. Description of Rome.	Bodleian MS. 423— <i>the present one.</i>
„ 4. Fragments of „,	Fly-leaves of { All Souls MS. 17. Balliol MS. 190.
„ 5. Commentary on Genesis.	Oriel MS. 132.
„ 6. „ „ Exodus.	Bodl. Duke Humphrey MS. b. 1.
„ 7. „ „ the Acts.	Balliol MS. 189.
„ 8. The Chronicle of England.	Univ. Libr. Cambridge, Gg. 4. 12.
„ 9. Commentary on the Creeds.	Balliol MS. 190.
„ 10. „ „ „ „	All Souls MS. 17.
„ 11. Life of St. Norbert.	Phillipps Library, Cheltenham.

The article on John Capgrave in the *Dictionary of National Biography* applies the term ‘autograph’ to 1, 5, 8, 10, and perhaps 7. This statement is apparently founded on Preb. Hingeston-Randolph’s *Introd.* to Nos. 1 and 7 in the Rolls Series, vol. vii, pp. li, 124, 183, 211<sup>1</sup>, and vol. i, pp. xiii, xvi, xx, xxvi, 356, and is accepted by Dr. Furnivall, Early English Text Society, vol. c (1893), pp. xiii, xiv, xviii, and by Dr. Horstmann, *Nova Legenda Angliae* (Oxford, 1901), vol. i, p. lxviii, who includes in the list of autographs No. 11. The *Catalogue of Additions to the MSS. in the British Museum, MDCCCC-MDCCCCV* (1907), p. vii, speaks of No. 2 as ‘autograph’, and states that ‘the hand, both of text and corrections, agrees with that’ of No. 8, ‘which there seems to be adequate reason for regarding as Capgrave’s MS.’, and refers to the *Dictionary of National Biography* for several other of his works occurring in the same hand. The latest editor of Capgrave, Mr. J. J. Munro, in his *Introd.* to the *Lives of S. Augustine, S. Gilbert, &c.* (Early English Text Society, vol. cxl (1910), p. ix), states that No. 2 is in Capgrave’s own hand, with his characteristic orthography, and contains the author’s corrections in the text.

Mr. E. W. B. Nicholson, Bodley’s Librarian, in an insertion in Mr. F. Madan’s *Summary Catalogue of Western MSS., &c.*, vol. vi, Pt. I, states that ‘The companion Genesis’, i.e. No. 5, ‘shows that the Exodus’ (No. 6) purchased for the Bodleian in January, 1907, ‘is in Capgrave’s own hand.’ Similar conceptions can be seen in K. K. Vickers, *Humphrey Duke of Gloucester* (London, 1907), ‘the original copy is at Oriel’; and Dr. M. R.

<sup>1</sup> ‘The style of the writing of Cambridge, Gg. 4. 12, corresponds very closely with that of those MSS. of Capgrave which are known, by unmistakable evidence, to have been written by his own hand. . . . A comparison of all the extant MSS. leaves no doubt as to the identity of the author’s handwriting and which of them are autographs’ (Rolls Series, vol. i, p. xxvi). ‘The writing of No. 1 corresponds exactly with that of Nos. 4, 7, 8, 10. Two at least of these MSS. contain good, though not strictly conclusive, evidence that they are in the handwriting of their author’ (Rolls Series, vol. vii, p. li).

James's *Descriptive Catalogue of the MSS. in the Library of Corpus Christi College, Cambridge* (1910), p. 378, 'the autograph MS. is Univ. Library, Gg. 4. 12.'

Doubts, however, arose as to the statement in the Introduction to *The Chronicle of England*, Rolls Series, vol. i, p. 356, that the handwriting of No. 4 (the fragments of the Guide to the Antiquities of Rome) was 'identical with that of the English Chronicle and the other works of John Capgrave, of which we possess the autographs', and Prof. Napier's letter of May 16, 1892 (Early English Text Society, vol. c, p. xxxiv), proved that 'neither the fly-leaves of All Souls' 17 nor the body of that MS. are in the same hand as the Cambridge University MS. of the Chronicle; all three are different'.

Doubts, too, have been expressed as to the validity of the argument founded on the use of the so-called autograph which forms the colophon at the end of several MSS., *Feliciter per John Capgrave*, and of the trefoil-shaped monogram which is assumed to be the private mark of the author, which either accompanies the colophon or occurs in the margin of some of the MSS.

The present seemed to be an appropriate time to investigate the above statements, and to ascertain, if possible, exactly how many MSS. are John Capgrave's autograph. It has been my privilege to compare at the same time all the MSS. at Oxford, Nos. 3-6, 7, 9, 10, and to examine the two at Cambridge, Nos. 1, 8, and the one at the British Museum, No. 2—in fact all the possible 'autographs' of Capgrave with the exception of No. 11—with the following results:—

(i) The Rome fragments, No. 4, are scarcely (cf. Rolls Series, vol. i, p. 356) 'only first and rough copies', and that *this* is the cause of the 'universal carelessness of the spelling, and the incompleteness of many of the sentences'. My impression is that these leaves formed part of a *late* copy which must have been made from dictation, for no other explanation seems to account for the entirely different spelling, e.g. *say* for *sey*, *siluer* for *siluyr*, *conqueste* for *conquest*, *sekernes* for *sekir nerkis*, &c.; a copy which has no words underlined and no initial letters inserted in colour, but was left unfinished and rejected as only fit for fly-leaves of other MSS. No one can take up our present MS. and compare it with the two fragments without being struck by its great superiority and accuracy. (Some of the errors in the fragments as printed in the Rolls Series, No. 7, are due not to the scribe but to the transcriber, who has turned 'christes birth' into 'giftes such', has omitted the word 'puerum' which is necessary for the scansion of a hexameter, and has printed 'exameron' as 'epistolarinm'.)

(ii) *Feliciter per John Capgrave*, which forms the colophon in Nos. 1, 5-7, 9-11, is, judging by the form of the letters *a*, *l*, *p*, the work of at least

four or five different scribes; its position varies, for it occurs either as a separate clause, attached to or separate from the text of the *corpus libri*, or as part of the *Incepit*, &c., or as *Feliciter* only. In the presentation copies to Humphrey, Duke of Gloucester, and Bishop Grey, Nos. 5–7, which I believe to have been written by professional copyists, these words are undoubtedly by the hand of the copyist. The expression is doubtless derived from the author's colophon in the original copy, as we shall see in the *De illustribus Henricis*, No. 1, but it was retained and copied more or less exactly by subsequent scribes. Thus Genesis and Exodus, though the work of the same copyist, differ in that the former uses *Feliciter* only whilst the latter has *F. p. J. C.* The argument founded on the occurrence of these words has been unduly forced, for they do not bear the interpretation usually assigned to them.

(iii) The trefoil mark occurs in Nos. 1, 5–11, either in black or red; its shape varies considerably, being either with or without a stalk, the shape of which is seldom made in the same way. It is found occasionally in the margins of some MSS., in places which do not seem to have called for special notice, except that it is affixed to the year of the author's birth, to his personal opinion, 'we think that', and to references to the resurrection. It is also used in connexion with, either before or after, the *Feliciter per John Capgrave*. It used to be called the private monogram of John Capgrave, but recent editors have felt that this is an unsafe argument, e. g. Mr. Munro (Early English Text Society, vol. cxl, p. 10), 'the monogram itself is not infallible, nor is the *Feliciter*, &c., for both of these were liable to be copied'; and Prof. Napier writes (*loc. cit.*), 'the sign may have been copied from the exemplar.'

(iv) What authority have such expressions as *Incepit . . . hoc opus . . . et fecit finem ejusdem*, as found in the Genesis and the Exodus? Do they necessarily refer to the copying of the MS. and not to the composition of the work itself? The use of the third person instead of the first, and of *hoc opus* instead of *hunc librum*, though not conclusive, is at least suggestive; I believe that in most cases the original colophon in the author's copy was copied by the transcriber, without any intention of misleading or fear of misapprehension. As a matter of fact, of how many mediaeval authors do we possess the *ipsissima scripta*? They wrote either rough notes or rough copy, occasionally they made a fair copy, but as a rule this was done by professional scribes, who produced the exemplar which served for others in the same or some other scriptorium. Unless a MS. gives us, either by some expression in the text or by its *known* handwriting, some evidence to the contrary, no copy of any work should be regarded as written by the author.

(v) Of the ten MSS. examined, three are the work of one scribe, two of another, but the remaining five are due to different copyists. It is true that the dates of the works copied extend from 1438 to 1461, yet, especially in the larger MSS., most of them show signs of a common *scriptorium* by the ruling of the lines, the underlining in red, and the scroll mark at the end of the quires; one can detect the same illuminators and the same revisers, but the writing itself varies considerably, being either an ecclesiastical script (preferred for the Latin MSS.), occasionally badly formed, or the usual English script of the fifteenth century; in the case of the Genesis, Exodus, and Acts both are employed.

(vi) The same scribe probably copied Nos. 5 and 6, the Genesis and Exodus; both MSS. have for the Bible text a larger script than that employed for the *Expositio*, and at first sight the hands seem dissimilar (cf. especially No. 6, f. 75 r), but there is no reason why difference of parchment, of pen, and of ink may not account for this. Hence, though a second scribe is suggested by the different position of the *Feliciter* and by the varying words of the *Incepit*, &c., I attribute to the same trained copyist both these presentation copies to Duke Humphrey.

(vii) There is one MS., however, which is undoubtedly the autograph of John Capgrave: No. 1, the *De illustribus Henricis* at Corpus Christi College, Cambridge. At pp. 135, 138, where the author gives the title and *incipit* of certain works which he had seen, he uses a thicker pen or darker ink in order to make these *incipit* more prominent; but for the last example his memory failed him, and he inserted later on, in a third quality of ink,<sup>1</sup> 'iam non recordor quoniam ad manus non est.' There is no change whatever in the handwriting. This proof of autograph seems decisive and unanswerable; no one but Capgrave himself could have inserted these words. (The English words on p. 108, 'make no space but writh forth INVOCATO' (see Rolls Series, vol. vii, p. 11), a direction for some future copyist, may be and in fact seem to be the work of a subsequent reviser, but the 'corrige librūm quia erronec scribitur' on p. 83 is apparently by the author.)

With this MS. before us, we are able to point out two others which by the rules of their Libraries cannot be compared side by side, but which a careful examination of each letter proves to be by Capgrave himself. These are :

(a) No. 2. British Museum, Add. MS. 36704, which the Catalogue rightly calls 'autograph', but it unfortunately quotes as a similar hand No. 8, the Cambridge University copy of *The Chronicle*; the alphabet, however, of this

<sup>1</sup> Similar change of quality of ink can be seen on pp. 93-95; the MS. clearly was not all written at one time; cf. pp. 95, 111.

MS. in at least eight letters, *a, b, d, h, k, l, m, w*, is entirely different. This can be seen by a comparison of the facsimiles in Early English Text Society, vol. cxl, and in the Rolls Series, vol. i.

No. 2 bears some evidence on the fly-leaf, f. 3 r, as to the author: ‘*Magister Iohannes Capgrave conuentus linn fecit istum librum ex precepto unius generose.*’ The expression *facere librum* (not *opus*) seems to refer to the writing of the MS.; hence, with the palaeographical evidence before me, I share the opinion of Mr. Munro, who apparently had not seen the Corpus MS., that No. 2 is a holograph of Capgrave’s.

(b) *The MS. now edited.* A comparison of the collotype of f. 387r of this MS., here printed, with that of No. 2 (Early English Text Society, vol. cxl) leaves no doubt as to their both having been written by the same man; the words *augustinus* (*augustyn*), *ordre* (*order*), *titiled* (*entytled*), *seynt*, *frer*, and *welch* occur on both facsimiles; the words ‘*concordia*’ and ‘*ye ȝere of our lord a mcccxiij*’ of our collotype can be seen on ff. 116, 117 of the British Museum MS. It appears to me that the identity is indisputable.

(viii) Judging by Dr. Furnivall’s account (Early English Text Society, vol. c, pp. xliv, xlv), the MS. at Cheltenham would appear to be an autograph.

(ix) There is, however, another source of evidence open to us: the script of contemporary or early revisers of the text. Did John Capgrave correct any of the MSS. which he did not write himself, and if he did, may not his autograph appear in the margins or between the lines of their text? One would naturally expect corrections by the author of a presentation copy of any of his works, in order that the accuracy of the copy should be guaranteed, but in the MSS. before us each one without exception bears some witness in this sense (*later additions do not concern us*), and the writing of at least three or four revisers can be made out.

Taking them in order and summarizing my notes, I find that—

No. 1. In almost every page Capgrave has inserted words above the line with a red sign (Λ) below, and in the margins; I see no trace of any other reviser.

No. 2. Nearly all the corrections are due to the scribe himself.

No. 3. The text has frequently been altered by erasures or by a red deleting line, without any advisory indications in the margin. This is what one would expect if the author were personally revising his own writing.

No. 4 was left in its imperfect state.

Nos. 5 and 6. Both MSS. were carefully looked over by some one who inserted in red (in the margin and between the lines of the text) words which were to be altered or inserted; where the words erroneously written

in the text were so many that an erasure was impossible, *va . . . cat* is written at their beginning and end. These temporary readings were almost always erased as soon as they had served their purpose and the original scribe had inserted them in the text. These corrections are naturally fewer in the Exodus than in the Genesis. To Capgrave may possibly be ascribed the words '*contra sacerdotes terrarios*' (!) in the Genesis, chapter 45—they are not a correction of the text, but are apparently the expression of the author calling attention to its purport.

No. 7 has very few alterations, all apparently by the first hand—the 'in ydiomate' in the margin of Acts, chapter 21, is preceded by the red line and point (.) which occurs five times in our MS.

No. 8 has been carefully revised by the original scribe.

No. 9. Capgrave's hand is probably to be seen in the margins of ff. 5 v, 49 v, 111 r (in the latter page the red 1. appears); the other few corrections are either by the original scribe, or by the reviser of the All Souls MS.

No. 10. On pp. 175, 204 I detect the hand of Capgrave, and I note that the reviser of No. 9 also exercised his office on this MS.; a reference to the Book of Judges occurs by the same hand in All Souls, pp. 2, 77, and in Balliol 190, ff. 4 v, 42 r; '*iste sermo*' &c., All Souls, p. 60, is by the scribe who wrote '*idem sermo est*' in Balliol 190, f. 33 r, but the '*Iterum Simbolum hugonis*' of p. 4 is, as in No. 9, apparently by Capgrave.

But a discussion of such details would lead us too far; they are only a corollary to the evidence that we have produced as to the autograph of Capgrave being found in three MSS.: C.C.C. Camb. 408, B.M. Add. MS. 36704, and in the volume now under examination—but in the *text* of no other MS.

HENRY MARRIOTT BANNISTER.

OXFORD, August 5, 1911.

## YE SOLACE OF PILGRIMES

MANY men in þis world aftyr heþ pilgrimage haue left memoriales of f. 355 r  
swech þingis as þei haue herd and seyn þat nowt only here eres schuld ber  
witnessse but eke heþ eyne. So ded pictagoras þat trauayled as seith seynt  
ierome be þe prophetis memphetik. So did plato þat laboured þorw egipt  
and alle þoo cuntres of itayle wech weþ called sumtyme grecia maior<sup>1</sup>  
not aschamed he þat was a maystir at atenes schuld be a pilgrime for to  
lerne strange þingis namely in straunge cuntrees. To on eke þat was  
clepid titus liuius came many men owt of spayn on to rome moþ for þe  
fame of þe man þan þe fame of þe cite for to here him trete and dispute  
of þe werkys of natur and þe maneres of men whech are comendable.  
This same clerk seynt jerom þat wrytith alle þese storyes he him selue  
laboured all þe holy lond to knowe þe spaces and þe townes þer þe holy  
patriarches dwelt sumtyme & specialy þer our lord ihu with his holy presens  
halowid þe circuite. Yerfor þei þat wil knowe þis processc lete hem rede  
þe same book of seynt ierom whech is called de distanciis locorum. Also  
þer was a man of uenys whech þei called marcus paulus he laboured all þe  
soudanes londe and descriyued on to us þe natur of þe cunt þe condiciones  
of þe men and þe stately aray of þe grete cane houshold. Eke jon  
maundeyle knyth of yngland aftir his labour made a book ful solacious on  
to his nacyoun. Aftyr all þese grete cryeris of many wonderfull þingis I wyl  
folow with a smal pypyng of swech straunge sitis as I haue seyn and swech  
straunge þiugis as I haue herd. No man blame me þow he be leue not þat  
I schal write for I schal not write but þat I fynde in auctores & þat is for  
a principall, or ellis þat I sey with eye and þat is for a secundari, or ellis  
þat I suppose is soth lete þat be of best auctorite. Ou to all men of my  
nacioun þat schal rede þis present book and namely on to my special maystr  
sir thomas tudenham<sup>2</sup> undyr whos protecciou my pylgrimage was specialy  
sped I recomende my sympilnesse prayiug hem of paciens in þe redyng þat

grecia maior.

<sup>1</sup> Corrected thus in MS.: *grete grece*.

<sup>2</sup> Sir Thomas Tudenham was 18 years old in 1417; married Alice, daughter of John Wodehouse, before he was of age; had no issue; obtained a divorce Nov. 22, 1436; and was beheaded on Tower Hill on Feb. 22, 1461, together with John, Earl of Oxford, the Earl's son Aubrey, John Montgomery, and William Tyrrell, for corresponding with Margaret of Anjou, wife of Henry VI. He was Lord of the Manor of Oxburgh, in the NW. part of the County of Norfolk, not far from King's Lynn. There were three houses of Austin friars in the county, one at Norwich, one at Thetford, and one at King's Lynn (Blomefield, *Norfolk*, vol. vi, p. 174, n. 4, p. 175).

þei take no hed at no crafty langage wheñ non is but at þe good entent of þe maker. If ȝe wil algate wite what ye book schal hite me þinkith best to kalle it solace of pilgrimys in whech schal be all þe descripciouñ declared of rome þat was before schortly drawe in a mappa.<sup>1</sup> The forme of our werk schal be ordred þus. The first part schal declare the dispositiouñ of rome fro his first makynge. The secunde part schal declar ȝe holynesse of þe same place fro his first crystendam. These be þe chapeteres of þe first part.

¶ Whech weñ þe first foundatoris of rome. *primi.*

¶ Of þe dyuerse ȝatis wallis and towris of rome. *ii.*

¶ Of þe dyuerse bryggis of rome. *iii.*

¶ Of þe dyuerse hillis of rome. *iv.*

f. 355 v ¶ Of þe mul/titude of paleys in rome. *u.*

¶ Of þe multitude of arches in rome rered for dyuers victories. *ui.*

¶ Who many cymyteries be in rome. *uui.*

¶ Who many opir holy places & of heñ names be for it was cristen. *uuii.*

¶ Of þat place in special þat is calle angulla sc̄i petri. *ix.*

¶ Of dyuers templis of fals goddis now turnyd to seruyse of seyntis. *x.*

¶ Of þe capitole principall place of þe cite. *xi.*

¶ Of þe too hors of marbitt and too nakid men whech þei clepe þe caballis. *xii.*

¶ Of þe hors of brasse and þe ryder þat stant at laterane. *xiii.*

¶ Of þat place whech þei clepe þe collise. *xiiii.*

¶ Of þat place eke whech þei clepe pantheon. *xv.*

¶ Of þe fayr place clepit Ara celi. *xvi.*

¶ Of þe touȝt þat stant fast be þe ȝate whech is clepid porta flaminea. *xvii.*

¶ Of þat werk whech þei clepe septisolium. *xviii.*

¶ Of þe arche clepid prici tarquini. *xix.*

¶ Of þe place be fore seynt petres kyrk whech þei calle cantarus *xx.*

¶ Of þe sepulcris of remus and romulus. *xxi.*

¶ Of þe paleys longyng to traiane & adriane. *xxii.*

¶ <sup>2</sup> Of þe conke in whech constantine was baptizd. *xxiii.*

Of þe gouernouris in rome fro þe tymc of romulus on to þe last kyng tarquinius *xxviii.*

Of þe gouernoures in rome fro þat same kyngis on to þat emperouris begunne. *xxn.*

Of all þe emperouris from julius cesar on to frederik. *xxvi.*

<sup>1</sup> The writer is here evidently alluding to an early map or plan of Rome, but which one it is now impossible to say.

<sup>2</sup> In the margin (opposite the word 'constantine') are the letters 'place ois trā'; the rest of the words having been cut away in binding this MS. with three others.

Whech weſt first foundatouris of rome cap i.

Of þe auctoris or ellis þe makeris of rome or of hem þat first dwelt þere are many opynyones. Summe sey þat remus & romulus bilid it first & ȝauē heſt name to it but a geyn þat opynyon is solinus de mirabilibus mundi þat seith it hith rome er þese brethryns weſt bor. For þese oppynyones and many moo I wil procede be ordre and declare on to þe rederes of þe first dwelleris of rome. Ther was a cronicaleſt in elde tyme whech þei called Estodius<sup>1</sup> whos book is not now redly founde but he is rehersid in þe newer bookis as for a trewe auctouſt. Thus writhit he that aftir þe tyme þat noe had seyn who his successiouſt had bilid þt hy touſt of babilon & ueniāunce taken on þe puple in confusioun of tungis þat same noe with certeyn of his frenſhip in a litil ſchip ſeyled in to itayle dwelt and deyid in þat same place whech we clepe now rome.<sup>2</sup> Aftir him dwelt yere janus<sup>3</sup> his ſone oþir cronicles calle him ionicus and þei ſey of hym þat he was a grete astronomer for he taut þat sciens on to nembroth he eke prophecieſt of þe regnes þat weſt deryued fro þe sunnys of noe. For of cam was he belus born afterward kyng of ſurry. Of sem ſpronge þei of mede þei of perse and þei eke of grece. And of iaphet come þe romayneſt. These þingis wrote þis ionicus and many oþir. Neuyr þe lasſe for I am not sykyr wheythir / þese f. 356 r too names longyn to o man or to too þerfor I write what cronicles ſey of janus. Janus þei ſay with janus his ſon & his neue tameſe<sup>4</sup> biggid þe cite whech þei called janiclye and eke ouyr tibur he mad a paleys whech he clepid janicule in þat same place whech ſeynt peter cherch stant and þe paleys as I suppose for þis cauſe for þe hill a boue þese too hith ſet mons janiculus. Sone after þis tyme saturne whech was of his owne ſon gelt and fled fro his

<sup>1</sup> Although he is mentioned by name in old chronicles no other trace of the works of Hescodius (Escodius, Estodius) can be found. Sometimes he is, without any justification, identified with Hesiod, and sometimes with Methodius (Nichols, *The Marvels of Rome*, part i, ch. i, p. 2, n. 2).

<sup>2</sup> The legend of Noah having died at Rome is very fully discussed in A. Graf's *Roma nella memoria e nell' immaginazione del Medio Ero*, a book which will be much quoted in part i of this chronicle. From note 15, pp. 85-6, vol. i, of the same, it would appear that near the well-known Colonnacce, in the forum of Nerva, there was an arch, known before the fifteenth century as the 'arch of Noah', probably a corruption of *arcus Nervae* (Graf, *Roma nella memoria, &c.*, vol. i, pp. 80-91; Nichols, *Marvels of Rome*, part i, ch. i, p. 2, n. 3). For another account of the *Arco di Noe*, and the *Arco di Oro* or *Aureo*, and the origins of these names, cf. Adinolfi, vol. ii, pp. 58-9, and pp. 63-4.

<sup>3</sup> Ranulf Higden (born in the latter end of the thirteenth century, died probably in A.D. 1363) says: 'Janus vero cum Iano filio Iaphet nepote suo trans Tiberim Janiculum condidit, ubi modo est ecclesia Sancti Iohannis ad Janiculum' (Higden, *Polychronicon*, ed. Babington, London, 1865, vol. i, p. 208; Nichols, *Marvels of Rome*, part i, ch. i, p. 2, n. 4).

<sup>4</sup> He is called Camese in the *Mirabilia*; and, in that work, is not a relative of Janus, but a native of the place, who helped Janus to build the city Janiculum on the Palatiue hill (Urlachs, *Codex Topographicus*, p. 113; Nichols, *Marvels of Rome*, p. 2).

cuntry he cam to þe same place and þer aftyr many bataylis he bylid a cyte where now stant þe capitole. In þoo same dayis þe kyng of itaile cam to þe same satnrne with all þe strcngth of þe siracusanis whch is a cyte of cicile and he bylid eke a grete part of rome fast by þe flood þat was þanð clepid albula and now is it clepid tibur. Hercules eke his son as uarro writh mad a cite undir þe capitol whch he clepid ualery. Than cam a kyng þat dwelt up on tybuř and mad þer a cyte. Euander after þis kyng of archadye bilid him a cite in þe mount palantine. This same man fled his cuntr̄ as summe men seyn for he had kyllid his fadir at instauns of his moder whch hith hym grete þingis for þe dede and aftirward fled with hym on to rome. Of þis same Euander spekith virgil in þe uiii book eneydos. Aftir him to men on hith coroboam an othir hith glausus bylid mech þing in rome. And þanð as writh solinus cam a fled woman fro troye whos name was romen sumtyme it is seid þat sche was dowtir to eneas and summe tyme it is seid sche was but cosin but sche ȝauē þe name to þe cyte as we seide be for longe or remus and romulus weř bore. Wherfor writh þis auctouř þat it was for bodyn in her̄ sacraries yat no man schul name þis woman but only put all þe honour on to romulus aftir tyme he had take þe reule.<sup>1</sup> Auentinus eke þe kyng of albany mad him a cite in þat hill þat is ȝet called auentyn. And þanð euene iiii hnndred ȝere aftir þe destruccioun of troye fifty and four romulus born of þe troianes blood his broþir remus deed or slain þe ȝer̄ of his age xxii þe xu kalende of may all þese forsaide citees coupled to gydir and walled in on empire. And be cause þat þese too bretherin mad rome & sette it in a perfithnesse þefor me þinkith ful necessarie to descriyue her̄ birth and her̄ personnes for eschewing of grete errouris þat poetis feyne of hem. There was a kyng fast be rome in þe kyngdam þat was called regio latinorum whos name þei clepid Amnlius þe son to procate kyng of þe same. This man Amilius had a eldeř broþir þat hith munitor. So þis ȝongeř broþir droue out þe elder fro þat kyngdam and exiled for euyr for he wold be kyng alone. Eke he took his doutyr clepid rea  
f. 356 v and put hiř in a hous of / religiouñ dedicate on to mars god of batayle þat sche schuld beř no childyrn whch upenhap myth uenge þe wrong þat was do. This woman þus constreyned to chastite conseuyed it is not pleynli teld of whom for all þe clerkys in þoo dayis feyned þat þese too men weř be gotyn of a god celestiañ<sup>2</sup> and so þe woman hir selue confessed þat mars god of batayle had

<sup>1</sup> For the above account of the foundation of Rome compare Nichols, *The Marvels of Rome*, part i, ch. i; being a translation, with notes, of the *Mirabilia urbis Romae*; also Urlichs, *Codex Urbis Romae Topographicus*, p. 113.

<sup>2</sup> Brunetto Latini (born at Florence 1230, died 1294), on p. 43 of *Li Livres dou Tresor* (Paris, 1863), says: 'Cil Numitor en fu rois après la mort de son pere, et avoit une fille qui avoit à non Emilia; mais Amulio li toli son regne, et chacea Numitorem et sa fille en essil, et il

be gotten þese childirn. But for all þat þe trewe jugis at þat time *condempued* hiȝ to be doluyn qwik for swech deth was ordeyned þanð for maydenes þat weȝ consecrate to þe templis if þei broke heȝ chastite. Aftir þe deth of þe modeȝ þese too childyn weȝ leyd be þe tibȝ side þat doggis and woluys schuld distroye hem. So happed a schypard þat kept þe kyngis flok whos name was fastulus to kom by and sey þoo fayȝ babes left in swech perell he took hem up and bare hem hoom to his wyf laurens þat sche schuld norch hem and releue hem. It is seid comounly þat þei weȝ fed of a wolf for þis same laurence was called lupa whech soundith in our langage a wolf rith for þis cause fer sche was fayȝ and lecherons aud grete appetite had to mauy men and þerfor was sche likned on to þis stynkyng beest. And ȝet on to þis day þe celles þat comown women dwelt in þorw oute þe latyn tongue be clepid lupanaria þat is to sey houses of woluys. But who so euyr it be of þese exposiciones þe cronicles of rome aud pictur ȝorw ytaile bere wytnesse þat a wolf ȝau soke on to þese childyn peraueutre or faustulus had founde hem.<sup>1</sup> Thus grew þei undir proteccioun of þis schiphard and his wif til þei come to swech age þat þei coude ryde and schote & put hem in prees þere buffetis schuld be ȝoue. So it happed on a tyme þat remus went oute a lone or ellis with a smal felawchip and was taken of theuys led as a thef to þis munitor þat was his moderis fadir. That herd sey romulus and with fastulus þe schliphard gadered a grete strength for to fecch hom his broþir and whan he cam to þis munitor and herd him telle what wrong his ȝongerȝ brothir had doo to hym þei alle in fere went and kyllid þis amilium and restored þe trewe eyir to þe kyngdam. Thus haue I schewid heȝ þat þow þer weȝ many dwelleris at rome be fore þese too breþrin ȝet þei coupled all þese citees to gidir made þe wallis and þe touris whech weȝ not mad be for. This cite iu þis wise was begunne of þese too men þe xix ȝer of phacee kyng of isrl and þe iiiii ȝer of achaz kyng of ierlm in þe fourte age of þe world of whech was spent iii hundred ȝere and xxiii fro þe begynnyng of þe world iii þousand ii hundred lxxxii and fro þe destrucionn of troye iiiii hundred & liii. The þird ȝer folowing aftir þis was remus se fist faire roi ; et Emilia conceut ii filz, Romulum et Remum, en tel maniere que nus ne sot qui fu lor peres ; mais li plusor disoient que Mars, li diez des batailles, les engendra, et dès lors en avant fu cele feme apelée Rea, et puis fist ele une cité en milieu de Ytaille, qui por le non de li est apelée Reate.'

<sup>1</sup> 'Et porce que maintes estoires devisent que Romulus et Remus furent né d'une lue, il est bien droiz que je en die la verité. Il est voirs que quant ils furent né, l'on les gitai sor une riviere porce que la gent ne s'aperceussent que lor mere eust conceu. Entor cele riviere manoit une feme qui servoit a touz comunement, et tels femes sont apelées en latin lues. Cele feme prist les enfanz et les norri molt doucement; et por ce fu il dit que il estoient fil d'une lue, mais ne estoient mie' (Brunetto Latini, *Li Livres dou Tresor*, ed. Chabaille, Paris, 1863, p. 43; Graf, *Roma nella memoria e nell' immaginazione del Medio Evo*, vol. i, p. 96).

slayn with a laboureris rake of a man þat hith fabius duke of romulus host  
 357 r wheyther be þe consent of romulus / or nowt is put in dowl.<sup>1</sup> Rakes are  
 called þer long hokis of yrnn with too tynes with whech þei tnrne her lond.  
 For enene as we with spadis put þe lond from us in deluyng so þei with her  
 rakes draw it on to hem.<sup>2</sup> Summe writeris sey þat þese too breþriu feit at  
 debate whech of hem schuld be principall and it plesed hem both þat þis  
 souereynte schuld be had with sum heuenely tokne. So both to weþ acordid  
 to go in to þe hift aduentyn aud whan þei come þedir first on to remus  
 appered seuene egles þan after on to romulus appered fourtene. Remus  
 mad his chalange yat he schuld be principall for þe first apperyng. Ro-  
 mulus seyd he had moþ rith for þe gretter nowmbyr and so in þis strif þe  
 forseyd man fabius hit him with a rake þat lay next hand as is seyd be for. An oþir opinionn of his deth I fynde wrytyn þat aftir þe wallis weþ made summe & summe dikys þer þe wallis schuld be it was mad a lawe þat no man schuld passe hem with outer leue and in dew tyme and for þe cause þat remus was þe first breker of þis lawe yerfor was he slayn. Aftir þe deth of þis man romulus called on to þe cite mech sundry puple sabinenses albanenses tusculanes politanes celanenses sicanenses camarianis campanis lucanis & ny all þe noble puple of itayle. Than was þe grete care for to haue so many men with outer women and specialy for þei of þe cuntry were not glad to lethe her dowteris be weddid to þe dwelleris of rome for þe grete noyse þat was of hem iu extorsion theft and mordr as is used a mongis werriouris. Wherfor þis same romulus let make a grete cry of dyuers exercises iustyngh schetyng putting at þe ston and swech oþir to towe þe cuntr both man and woman on to þese gay games. And whau þe puple was most gadered euery man þat was sengil chase him a make of þoo maidenes whech weþ come oute

<sup>1</sup> In the Latin text of the *Polychronicon* we find: 'Igitur regnante Romulo, Remus frater Romuli a Fabio duce Romuli rastro pastorali occisus est. *Eutropius*' (10). 'Nescio an fratris voluntate id actum sit; cuius causa interitus haec fuit, quod ut tutelam novae urbis vallum non posse sufficere Remns iucrepaverit. In cuins rei argumentum ipse valium saltu transiliit. *Titus Littius* (1).' The Trevisa translation is as follows: 'Yanne while Romulus regnede his ledere Fabius slowȝ Remus [Romulus] his brother wiȝ a herdes rake. *Martinus*. I noot siȝ þat was idoo by his broþir wil. Þe cause of his deth was þis: Romus seide þat as engle wal was nouȝt strengþe ynow for þe newe citee, and for to make þat good he lepe ouer þe wal at oo leepe. [*Titus*].' The Harleian MS. 2261 has only: 'Romulus reignenge, Remus his brother was sleyne of Affabius a duke of Romnlus. *Titus Littius*' (R. Higden, *Polychronicon*, vol. iii, p. 54).

<sup>2</sup> This passage is interesting as showing the different methods of cultivation in use at this period in Italy and in England. It would seem that, in Italy, the earth was worked with two-pronged forks, whereas spade cultivation was more in vogue in our country. But the forks appear from the text to have served the purpose of a harrow or rake; as the author, in truthe, calls them.

\* '(10) *Eutropius*] om. C. D. The circumstance is not mentioned in *Eutropius*. (1) *Titus Accius* C. D. A. omits reference.'

of þe cuntr̄ but moost specialy of þat nacioun whech weī called sabynes. And þere be gan a grete bataile be twix þe romaynes and sabynes and lested many dayes on to þe tyme þat þei weī þus acordid þat euery child þat is born of both blodes schuld haue to names on in worship of þe fadyr an oþir in worship of þe modeī. Thus grew rome in grete nowmbir aud in grete worship for romulus chase owt an hundred of þe eldest men & called hem senatoures a senectute whech is for to sey age menyng her by þat elde men and weel wered of louge experiens schuld haue gouernaunce ouir þe puple. Eke he chase owt of þe puple of þe moust strenghest & likly men and ech of hem called was miles þat is to sey in oþr langage a knyth. For mille is a þousand and a þousand of þese chase he first þat soo of þis noumbir be gan þis name. Whan he had regned þus not many þeres he held a bataile in a marys of campanie and sodeynly a grete tempest and grete þundir rysyng to / gidir sodeynly bare him a wey þat no man wist wher he be cam and f. 357 v þanþ þe puple annowbred him a mongis her goddis and called him god qwyrym for þis cause for qwyrym in þe sabynes tonge is called a schaft and he rood neuyr with oute a spere *yerfor* þei approrid to him þat name. And in worship of him for þe moost part of þe romaynes at þese dayes if þei goo on fote þei walk with speres. A nothir cause of þis name is assigned be writeris þat aftir his deth þei picchid his schaft in þe mount aduentyn and it grew on to a tree *yerfor* wold þei calle him þe god qwyrynafl.

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Of þe ȝatis wallis and towris cap. ii.

Now of þe ȝatis of rome wallis and towris schal be our̄ tretyng folowyg euyr þe steppis of our̄ elde. ȝatis be þere in rome xii be side þe cite leonyne wher seint petir cherch stant whech cite hath iii ȝates and eke þe cite transtiber wher seyt cecile and seyt panbras and seyt grisogonus lyn whech hath alsoo opir iii. As for þe wallis þe schal undirstand þat þei stand at þis day sumwhat appeyred of age as no wonder is but ȝet are þei strong and hy for þe most part as touris be in inglond of þe townes þat stand þere. Who many myle þei conteyne I can not seyn but be gessyng for I fynde writyn þat if a man go a boute þe wallis and þe watir he schuld goo xxii myle and I hald not þe watir fro þe touȝt by seyt poules ȝate on to þe touȝt<sup>1</sup> be þe ȝate whech is called porta flaminea not mech mor̄ þan ui myle. So as be myn estimacioun fro seyn poules ȝate þat stant in þe south on to porta flaminea þat stant in þe north þe wall conteynth in length up on xui myle.<sup>2</sup> As touching þe touȝtes þe elde writeris sey þat þere

<sup>1</sup> 'stant' in margin of MS.

<sup>2</sup> For the discrepancy in the length of the walls of Rome, cf. Nichols, *Marvels of Rome*, p. 6, n. 11; Urlichs, *Codex Topographicus*, p. 92.

be iii hundred sexti and on whech is likly I now to be soth for þei stand rith ny to gidir. ¶ Now of þe ȝatis we wil beginne at þat ȝate þat ledeth to seynt paules which stant on þe south side of rome it is cleped in elde bokis porta capena<sup>1</sup> whech soundith in our̄ langage þe takyng ȝate for þat wey þat goth be þat ȝate is clepid via hostiensis for it goth to a cyte þat hith hostie whech stant in swech a place wher̄ tibur̄ rennyth in to þe see and so soundith þe name in latyn for hostium is a dor̄ and þat is called soo as þe dore of tibur̄. On þe rith hand of þis ȝate stant a grete sware hilt ny ioyned on to þe wal mad al of fre ston grete be nethin and smal a bouyn hier pann ony touȝt in whech remus is byried as þei sey þere. This porta capena is sumtyme in elde bookis called porta campania wher̄ it is erroȝ of writeris or nowt I leue it as now. Be þis ȝate was seynt paule led whan he schuld be ded. Be þis ȝate cam seynt syluester hom whan he had f. 358 r dedicate paules cherch so late þat he / was constreyned to prey god of endewryng of þe sunne and as it<sup>2</sup> seid þe sunne seruyd him tyl he came at seynt petres cherch & be þat tyme it was mydnyth. This dedicacioun was in halowmesse monthe sumwhat aftyr seynt martyn day. ¶ Next þis ȝate stant þat ȝate þat is called porta appia<sup>3</sup> þis wey goth first on to a litil cherch whech is cleped sca maria de palma and þanþ to a crosse me calle domine quo uadis feryermoȝ on to þat holy place whech is dedicate on to þe name of seynt sebastian wher̄ is kalixti cymyteri and eke catacumbas of whech places whe speke now but litil for aftir in our̄ book we will speke of hem mor̄ largely. Fast by þis ȝate was seynt sixte heded for þe name of oure lord ihū as we fynde in cronicles whech sixte was pope of rome and maystir on to seynt laurens. The cause whi it is clepid porta appia for a grete lord of rome whech hith appius claudius mad it. ¶ Porta latina is alsoo a grete ȝate of rome and is clepid latina for þat wey goth on to þat lond þat was called þe latyn lond þer̄ be gan first þe latyn tunge with labouȝ and study of latyn kyng of þat lond and of karmentis his modir̄. Fast by þis

<sup>1</sup> The gate of San Paolo was known as the 'porta capena' in the Middle Ages. On referring to Plate No. I (of the thirteenth century) published in De Rossi's *Piante iconografiche di Roma*, it will be observed that the gate is marked 'porta capena'. In Plate III the same thing is found; but in Plate IV the Porta Appia is called the Porta Capena for the first time. In Plate II the Porta Appia is marked Porta Dazza. 'Porta chapua la quale se chiama la porta de sancto paulo' (*Edificazioni di molti palazzi*, Venice, 1480, p. B iii). 'Prope portam capenam, quae vocatur porta sancti Pauli iuxta murum urbis, inter portam predictam et montem testarum, sepultus est Remus, frater Romuli' (*Mirabilia, Cod. Cott.*). For list of references as to this gate bearing the name of Porta Capena see Tomassetti, *Campagna Romana, Via Ostiense e Laurentina*, 1897, p. 10, published by the Società Romana di Storia Patria. It appears to have been known under that name until the fifteenth century.

<sup>2</sup> (?) is.

<sup>3</sup> Cf. Tomassetti, *Campagna Romana nel Medio Ero*, vol. i, pp. 37 sqq. (Rome, 1884).

ȝate stant a litill chapell in whech seynt jon þe euangeliste was put in a tunne of brennyng oyle and be myracle had no harm. The maneſt of þis martirdam is declared in cronicles on þis wyse ner.<sup>1</sup> He was in ephese and preached þere bysily þe feith of our lord ihū. Than þe proconsul of þe cite defended him his *preaching*. He answerd þat it was better for to obeye to god þan to man. And þan was jon sent to rome with a lettir to domiciane in whech he was called a wycch ful of sacrilege and a louer<sup>2</sup> of him þat was do on þe crosse. So be comaundment of domiciane he was put in þe tunne and whann þe emperouſ say þat he was so meruelously delyueryd he had youtȝ for to a saued him but for þe grete hate whech he had to crist he sent him in to pathmos to be exiled þere. ¶ Eke þere is a ȝate whech summe clepe metronia & summe triconia. This ȝate is not now used but sperd up for þorw þat touſ entreth a fresch watir in to þe cite whech rennyth þorw þe nunnes place þat dwel at seynt syxtes and it appereth a geyn in a deep hole fast by seynt georges and þam undir þe ground moſ þan too myle for it rennyth in to tybyr with a grete<sup>2</sup> at a well þat stant ny s̄ea maria de pplo.<sup>3</sup> Metronia is as mech to sey as mesuryng and triconia soundith in ouſ tunge dressing of her in to iii partes. Be cause women waschen at þis ȝate customably both exposiciones of gramar may be applied to þat place first mesur<sup>2</sup> of her camisees whech þei boyle þere and dressing of heer<sup>2</sup> whech þei wasch þer. ¶ Now folowith þe ȝate þat þei clepe laterane or ellis asinari. Laterane is it cleded for it stant be þe pa/leys *lateranensis* and whi þat paleys is called f. 358 v soo auctores seyn for *latus lateris* is a side and be cause þat place stant on þe o side of rome and closith in þe cite þerfor þe calle it soo. Othir men sey þat it was clepid laterane of þe frosch þat was in nero wombe whech frosch at his comaundment was byried þer for lateo is for to hide & rana is a frosch in latyn tunge whech soundith hidyng of þe frosch.<sup>4</sup> Her may ȝe knowe

<sup>1</sup> 'ner' begins a line; 'wise' ends the preceding one. Probably the author thought he had written 'in this man-ner'. The 'ner' is redundant.

<sup>2</sup> 'streen' in margin of MS.

<sup>3</sup> This stream, now called the Mariana or Marrana, is fully described by Adinolfi. Our chronicler is mistaken in supposing that it fell into the Tiber near S. Maria del Popolo. He should have said S. Maria in Cosmedin. It is mentioned by Cicero, and was formerly called the Aqua Crabra or Dannata (Adinolfi, vol. i, p. 156).

<sup>4</sup> The derivation of the word Lateran from lateo-rana seems to have been universal in the Middle Ages. Giacomo di Voragine, in *De sancto Petro Apostolo*, c. lxxxix, tells the same story, concluding thus: 'Unde et pars illa civitatis ut aliqui dicunt, ubi rana latuerat, Lateranenis nomen accepit.' Enenkel (*Welbuch*) says: 'Nerone chiama a se settanta due medici, e fa intendere loro il suo desiderio. Questi da prima si scusano, ma, minacciati di morte, e rinchiusi in un carcere, ricorrono all' expediente del beveraggio e della rana, poi, liberati e largamente premiati, se ne fuggono. La gravidanza facendosi assai tormentosa, Nerone chiama altri medici, e con l'aiuto dell' arte loro vomita il mal concepito figluolo, al quale tosto provvede una nutrice perchè lo allevei, e dà per compagni i figluoli di tutti i principi che si trovano in Roma. Celebra poscia una festa solenne, a cui

weel þat of ful lewid dedis of men risen in þis world ful famous places for of þe fame of þis place schal be mad ful gret declaracioun aftirward in our secund book. This ȝate is called alsoo asinari for þe multitude of asses þat come in ȝet at þese dayes with dyuerse birdenes.<sup>1</sup> ¶ Now next aftir þis ȝate stant a ful solempe ȝate whech þei calle þe grettest and eke þei name him þerto porta lauicana be þis ȝate passe þe pilgrimes whanþ þei goo to seint laurens extra muros. And wheythir it is clepid lauui with a u or lani with a n it is dowt to summe men for lanicana with a n soundith þe ȝate of wollis and lauicana with a u soundith þe ȝate of wasching. I leue all þis in þe dispositioun of þe rederes. I wene ueryly þat þe weye þat goth be þis ȝate is called via ardeatina.<sup>2</sup> ¶ Next þanð is a nothir ȝate whech þei call porta sci laurcii it is clepid so for whanð men haue be on pilgrimage at seint laurence þei come hom a geyn to rome be þis ȝate. But in elde tyme it was called porta taurina þe bullis ȝate or ellis porta tiburtina þe ȝate þat ledeth to þe cite whech hitith tiburtine þat stant xii myle fro rome and ȝet þe romaynes haue it in subieccioun in token wherof þe keyis of þat cyte hauge with in roune<sup>3</sup> at a gate fast be þe cherch of uiti

intervengono settanta due re, e fa girare per Roma la nutrice e la rana in un carro di argento con le ruote d'oro, tempestato di gemme, adorno di un magnifico baldacchino, e tirato da un cervo domesticato. Nel passare un ponte, la rana salta nell' acqua e sparisce. Nerone, furibondo, fa mettere a morte la balia e quindici giovanotti, figli di principi. Allora i padri si ribellano, segue una gran battaglia, e Nerone, vinto, si fa uccidere da uno de' suoi capitani. I principi vincitori edificano il Laterano' (Graf, *Roma nella memoria*, &c., vol. i, pp. 338 sqq.). See also *Edificazion di molti palazzi*, Venice, 1480, p. B iii. 'Hanc tamen ranam Nero fecit in turri quadam custodiri usque ad obitum suum, unde putant quidam locum illum a rana ibi latente lateranam appellari' (R. Higden, *Polychronicon*, vol. iv, p. 396).

<sup>1</sup> For the Porta Asinaria (S. Giovanni), and the derivation of the name, see Ashby, *Classical Topography of the Roman Campagna*—III (*The Via Latina*).—Section I. Papers of the British School at Rome, vol. iv, p. 42.

<sup>2</sup> Here our author makes a mistake in his topography, as the Via Ardeatina of course did not start from the Porta Maggiore.

<sup>3</sup> 'Das ist peym thor darunter' (S. Vito e Modesto) 'die schlüssel von der Tyber pruck hangen, die von Tiberi die tur nicht hinein geen Rom geen den' (als) 'durch dasselb thor.' This passage is from the chronicle of Niklaus Muffel (p. 54), who was a man of good family and fortune, a citizen of Nürnberg, of which place he was town-councillor at the age of twenty-two. He was sent to Rome on the occasion of Frederick III's coronation; and on p. 5 of his book he says: 'und die kronung des keyssers geschach am Suntag Letare in der vasten anno 1452 iar.' His visit to Rome coincided almost exactly with that of our chronicler; and as he will be quoted frequently, it will be sufficient to note his name, and the page of his work, which appeared in the proceedings of the *Litterarischer Verein, Stuttgart*, cxxviii—1875-6, *heraagegeben von Wilhelm Vogt*. Adinolfi says in one passage: 'Dal mezzo della curvatura dell' arco intitolato da M. Aurelio Vittore a Gallieno e Salonina, ossia dalla chiave, fino agli ultimi tempi pendea appiccata una catena colle chiavi che Giuliano Giamberti, architetto, in numero di quattro figurò ne' suoi disegni, tolte da' Romani ai Viterbesi in un combattimento che ebbero con cotestoro, dalla porta di Viterbo detta della Saliccia' (Adinolfi, vol. ii, p. 229).

and modesti be a chene of yrun.<sup>1</sup> ¶ The nexte ȝate folowyng as summe sey is porta salaria but seyt anneis legend calleth it porta numentana and so þe nexte in to þe north side is salaria þis hold I þe trewer party. Be þis ȝate go men to seyt anneis cherch<sup>2</sup> and to seyt constaunce and whi þei calle it numentana auctores say for þat wey goþ on to a cunþ which is called soo in whech cunþ weþ many worthi werriouris and continued in many batailes a geyn þe romaynes as men may rede in þe book de gestis romanorum. ¶ Than folowith þe ȝate whech þei calle salaria be þat wey go men to a cyte of þe same name. For as lucane þe poete seith in his secund book this cite berith his name of þe grete plente of salt þat þei fynde in the mountis. And þat þis is soþ pilgrimage may knowe weel be þe pokes of salt þat hors and asses beþ speciaþy if men go be þat wey to rome þere peruse stant.<sup>3</sup> ¶ A noþir ȝate þere is þat is cleped pinciana and took his name of þat hill þat goþ from sca<sup>4</sup> de pplo on to þe same ȝate. Men sey at rome þat þere dwelt a tyraunt sumtyme whech hith pincis of whom þis hill took his name. At þis day are ȝet / uoûtes in þe hill many and walles eke for mech of þe hill f. 359 r longith on to þe freþ austenes þat dwel at sca maria de pplo. Summe sey þat it was on of nero paleys and both may be soþ. Fast by þis ȝate a boue þe hill stood a cherch of seyt felice þe martir but now it is falle down þe most part as many oþir be.<sup>5</sup> Anothir ȝate is þere fast be sca

<sup>1</sup> S. Vito e Modesto is a very ancient church, erected in the fourth century near the arch of Gallienus on the Esquiline, and restored by Stephen III. It was abandoned for centuries, restored by Sixtus IV in 1477, and again fell into a ruinous state. It was finally rebuilt by Federico Colonna, duke of Palliano, in 1620, in gratitude for his recovery from the bite of a mad dog. It had the title of a cardinal, instituted by S. Gregory, and in the ninth century was known hy the name 'in macello', from the macellum Liviae, near which it stood. It should not be confused with S. Vito 'ad lunam', which was an oratory, dedicated to S. Vito, near the monastery which Pope Hilary built in the place known as 'ad lunam'. This was probably on the Aventine, not far from S. Prisca, where there was an ancient temple to the goddess Luna, mentioned hy Ovid in the *Fasti* (Adinolfi, vol. ii, p. 225; Armellini, p. 656; Nibby, *Roma nell' anno 1838*, Rome, 1839, vol. i, p. 760).

<sup>2</sup> The church of S. Agnes is believed to have been founded by Constantine in 324. It was enlarged by Symmachus (498-514), rebuilt by Honoriuþ I (625-40), altered and restored in the fifteenth and nineteenth centuries. The church of S. Costanza was also built hy Constantine, over his daughter's tomb (Marucchi, p. 468; Armellini, p. 672; Nibby, p. 43).

<sup>3</sup> This derivation of the word 'Salaria' is a curious reversal of fact, as salt was prepared hy evaporation in salt-pans hy the seaside, and carried inland for trading purposes; whereas the author describes it as being found in the mountains, and brought into Rome.

<sup>4</sup> 'maria' in margin of MS.

<sup>5</sup> S. Felix in pincis was on the Pincian hill, as the name denotes. It was an important Basilica; it is shown in Bufalini's plan of Rome. It stood near the Villa Medici; S. Gregory preached one of his homilies in it. Hadrian I and Benedict III enriched the church, but it was allowed to fall into ruin (Armellini, p. 237). It is also marked in Antonio van den Wyngaerde's panorama, circa 1560 (Lanciani, *Bollettino Communale di Archeologia*, 1895, p. 81).

þe de pplo þat stant evene in to þe north and þe wey to peruse and to uenyce  
lith þere ouyr a grete brigg of ston a long myle fro þe ȝate whech brigg þei  
calle pons miluius. The ȝate is clepid porta flaminea for þis cause for it is  
open to a prouynce of þat same name. Geruase in his book de ociis  
imperialibus rehersith xiiii prouinces þat longe to ytaile of whech þis  
flaminea is put in þe xi place. ¶ The last ȝate of alle is called porta colina  
ul colatina whech stant at þe briggis foot under þe castell aungell whech  
castell was sumtyme clepid templum adriani. ¶ In transtiber ar þer  
iii ȝates and in þe cite leonyne opir iii whos names I coude not esely lerne  
but on of hem hith portuensis and þat is in þe wall þat goth fro þe popes  
paleis on to þe castell aungell. Anothir hith aurelia and þat is a boute  
seynt paneras as I suppose in transtiber.<sup>2</sup>

Off dyuerse briggis in rome. cap iii.

Of þe dyuers briggis in rome schul we make but schort processe for it is  
a mater of no grete charge. Tbe first brigg is pons miluius of whech I spak  
be fore whech stant more þan a myle fro þe north ȝate of rome and þere goo  
men ouyr tibur þat schul to peruse goo or ellis to uenyce. It had summe  
tyme grete touris and mech housyng a boute it as þe name of it soundith  
ȝet, for miluius is as mech to say as a þousand and be cause þe romanes wold  
not ber enmyes schuld ente with inne heþ wateris yerfor had þei þer as it is  
seyd a þousand assigned to kepyng of þis brigg. ¶ The secunde is pont  
adriane for it stand undir adrianes temple now is þat temple cleped castell  
aungell for þe grete miracle þat was do þere in seynt gregory tyme of whech  
place we schul speke mor largely afterward. This brigg is þe comoun weye  
out of rome on to seynt petres. ¶ The thirde brigg is called neroniane  
I hope it be falle down for we may ȝet se þe steppes of him and many nroo  
þat stood sumtyme and now are falle. It was cleped neroniane for nero mad  
it. Thow he was cursyd in lyuyng ȝet was he as þei write a grete bylder.  
¶ The iiij is called pont antonine for þat lord mad it and many other þingis

<sup>1</sup> Our author appears to have fallen into an error here, as he is confusing the Porta Collatina with the Porta Collina, which latter was near the Castel S. Angelo. Its position is mentioned in the Ordo Romanus. It appears to have closed the bridge, opposite the Castel S. Angelo, from the Leonine city (Nichols, *Marvels of Rome*, p. 168, n. 392). Adinolfi calls this gate the Porta di S. Pietro in Adriano, and adds: ‘Fù appellata eziandio Porta Collina senza aver riguardo a questi edifizi’ (S. Peter’s and the Vatican), ‘ma solo ai colli Vaticani. Fù una delle due porte Aurelie, secondo quel che disse Procopio, e dall’ essere di bronzo corrottamente veniva chiamata dello Brunoso, cioè bruonso’ (Adinolfi, vol. i, p. 133). ‘Porta cholina apresso dil castello dandriano’ (*Edificazion di molti palazzi*, &c., Venice, 1480, p. B iii).

<sup>2</sup> The gate of S. Pancrazio was also called the Porta Aurea (Adinolfi, vol. i, p. 138).

in rome as we schal trete of aftirward. ¶ The fifte is pont fabrice for ou fabricius mad it a man eke of grete fame. ¶ The sixte is pont graciane for þat holy cristen emperorū mad it. This man was so good and so propicius to þe cherch þat seynt ambrose bischop of melau wrote on to him a grete book of þe feith of onī lord ihū whech is now / ful straunge for to fynde. f. 359 v  
 ¶ The uii was cleped þe senatouris brigg for be cause þei made it. ¶ The uiii was all of marbill theodosius þe emperorū made it & of him it baſt þe name. ¶ The ix mad valentiniane þe emperorū & eke it baſt his name. ¶ But þe schul undirstand þat of all þese briggis stand now but u, as fer forth as I could aspie and eke þei be not ful longe as oþir citees hane for þei passe not four or u arches þe watir is dep but not rith brood.<sup>1</sup>

Of þe dyuers hillis in rome. cap iv.

Seueñe famouse hillis weſt sumtyme rehersid of rome & þe names of hem haue be so ofte chaunged þat it is ful hard for to write þe treuth of hem. ¶ Mons ianiculus is þe first aud on þe foot of þat hill stant seint petir cherch and þe popes paleys. Of þis hill þus writith dominicuſ de arecio in his book de montibus.<sup>2</sup> Janicle he seith is on of þe uii hillis of rome so named of Jane þat dwelt þer whom þe romanes aftir he was ded receyued for a god & þat in saturnus tyme. Of whom oydé in his bok de fastis rehersith certeyn wordis þat janus schuld haue seid whann his auter was mad. Ara mea est collis quem uulgus nomine nostro nuncupat hec etas ianiculum q̄ vocat.<sup>3</sup> This is to say in our tunge. This is myn auter of þat hill whech þe puple be my name calleth ianicle in þis age. This hill was ioyned on to rome and wallid in þer too whanid anthus marcius meduliensis had ouyr come þe kingdām of þe latyn tunge and brout all þe puple on to rome for þer he mad hem dwell. ¶ Mons palantinus is þat hill as I suppose on whech þe grete paleys stood on þe est side stant seynt gregory monastery and on the west side stant þe cherch of seynt anastase on þe south side gardeynes þat weſt sumtyme all marys and watir. This reherse I for to acorde with auctores whech speke of þis hill. For of it þus writith dominicuſ de arecio. Palantine he seith is on of þe uii hill of rome up on whech hill remus and romulus bygunue her first bildyng. But of þe name of þis hill is dyuers writing a mongis þese auctores. Uarro seith in his u bok þat

<sup>1</sup> For early accounts of the bridges of Rome cf. Nichols, *Marbles of Rome*, p. 24; Ulrichs, *Codex Topographicus*, pp. 95, 118, 128, 158.

<sup>2</sup> Dominicus of Arezzo, otherwise known as Bandino, was an Italian poet who died in the year 1348.

<sup>3</sup> Ovid, *Fast.*, lib. i, ll. 245-6. The first line is not quoted quite correctly.

certeyn men cleped palantes whech come fro a cunt̄ þei calle it reatyne came þeir with euander bat oute þe dwelleres þat were þer and named þe hill aftir hem. Solinus de mirabilibus mundi seith þat it was named of certeyn men þt come fro Archadye and mad heř dwellyng þere. And summe oþir sey þat euander had a son whech hith palante and he inhabite þis hill and þaue it his name. Of þe paleys þt stood up on þis hill schul we speke in þe next chapet̄ folowynge. ¶ Mons auentinus is eke on of þese hill of f. 360 r rome / of whech uarro writh þus. Mount auentine for summe cause men sey was þus named. On neuius þat stood þer sey certeyn birdis þat come out of tybir and litid up on hym. Uirgil speketh of þis story in þe uiii book eneydos wher̄ he seith duarum nidus domus oportuna uolucres. The sentens of þe poete is þat to nestis of birdis litid on þis man on þe same hill whech hill he seith is ful able to birdis.<sup>1</sup> Summe oþir sey þat it is called auentyne of new comeres or dwelleris þerto for so soundith þe latyn tunge whech dwelleris mad þer̄ a temple to diane. Therfor seith uarro þat it was called so ab aduentu þat is to sey of newe comyng of men þertoo. Sumtyme fro þat hill to rome folk weř feried with botis now is it londid. Titus liuius seith þat it was called soo of a kyng of albany whech had þe same name þere smet ded with þundir. Of þis story makith ouyde menciou in his uiii book de fastis. Uenit auenitinus post hos locus unde uocatur Mons quoq; &cra.<sup>2</sup> That is to sey in englisch. Auentine cam thidir with his hoost aftir whom þe place is named and eke þe mount. Eke in þe uiii book methamorphoseos þus spekith he of þis mater. Tradidit auentino qui quo regnaret eodem Monte jacet positus tribuitq; uocabula monte.<sup>3</sup> This same auentine he seith dwelt in þe foreseid hill and aftir his birying þaue his name to þat hill. This hill was annexid on to rome be a worthi conqwerour called anthus marcius. In þis hill stant þe paleys of enfermiane and a cherch of seynt sabyn of whech we wil speke of aftirward. This hill eke is cleped qwirinall<sup>4</sup> for whan romulus was ded þei picchid his schaft þere and it grew of whech mater we spoke be fore & eke whi he is called qwyrinus in þe first chapet̄. ¶ Mons canalis hangith on þe south side of þis same hill and it is called soo as I suppose for it is fro þat pleyn be for̄ seynt poules gate lowe lich a gutter in his ascense and on þis hill stant a cherch of seynt

<sup>1</sup> This may refer to Cn. Naevius, the poet, whose works have almost entirely disappeared, but who would seem to have been much appreciated by his contemporaries and his successors. Ennius and Vergil copied him; Plautus, Terence, Cicero, and Horace admired him, and praise him.

<sup>2</sup> Ovid, *Fast.*, lib. iv, ll. 51-2.

<sup>3</sup> Ovid, *Metam.*, lib. xiv, ll. 620-1. The first word should be 'Tradit' not 'Tradidit'.

<sup>4</sup> Of course our author is mistaken here. The same hill was never called by both the names Aventine and Quirinal.

boneface þe martyr in whech lith eke seynt alexe þe counfessouȝ.<sup>1</sup> Up on þe side of þis hill stant a piler of marbille with a hole for to receyue a schaft whech schaft hath a cloth of silk wounde a boute it and who can ride best and sonnest touch þis schaft he schal haue þis cloth. Thus be þer iii clothis set up and wouned on fasting gong sunday euerie þere. And heþ cours of heþ ridyng be gynnyth at þe hill whech is clepid omnis terra and endith in þis same hill. ¶ Mons Capitolinus stant ny in þe myddis of rome. Uarro seith þat it is clepid soo for whan þei diggid þe ground for to make þere a temple on to iubiter þei founde a mannis hed al hool and þis caused þe hillis name for caput is a heed and soo of caput was þe hill called capitoline. Be for þat yet in elder tyme þe hill was clepid tarpeye of a mayden þat had þe same name whech was þere byryid and slain. Yet be for þat tyme was it clepid mons saturnius for þere stood a litol town called saturnia as /uirgill f. 360v seith in þe uiii book eneydos. Aud be cause þere schal be a special chapeler of þis place in our book folowynge þerfor as now we speke no mor of him. ¶ Mons Celius is eke on of þe seuene so named as uarro seith in his u book of on celienne keper of þat hill whech man was with him Romulus a grete

<sup>1</sup> It is difficult to understand this passage, when it is compared with the previous one, which refers to the church of S. Sabina. As a rule, our author is very accurate in his topography, but here he would seem to have fallen into an error. The present church of S. Alexis was, in ancient times, dedicated to S. Boniface; it was probably founded in the fourth century. It was built in the palace of Eufermianus (father of S. Alexis) on the Aventine, and in the tenth century a Greco-Latin monastery was attached thereto; it was then dedicated to the two saints. In time the name of S. Boniface dropped out, and the title, which at first was named after that saint, now bears the name of S. Alexis only. Possibly there may originally have been two separate churches, which were united in the tenth century, but it is quite certain that the church of S. Boniface (or S. Alexis), the palace of Eufermian, and the church of S. Sahina were all close together on the Aventine. It is difficult to say what hill our author may mean by mons canalis. He may be thinking of the hill generally known as the Pseudo-Aventine, on which the church of S. Saha stands. On the other hand, he may mean the spur running down from the Collegio of S. Anselmo towards the Porta S. Paolo, and along which the Via del Priorato descends to the plain. On referring to De Rossi's *Piante iconografiche di Roma*, it is curious to find that although S. Alexis and S. Sahina are shown in their correct relative positions in Plate No. IV, in a later Plate (the large one in sections at the end of the work) S. Sabina is shown furthest to the east, and S. Alexis near to S. Saha (Plates VIII and IX). The following occurs in a MS. in the Bodleian Library:—

' Montes infra urhem sunt isti.  
 Ianiculus qui dicitur ianuarius ad S. Salavam.  
 Mons cavalleus ad S. Alexium.  
 Mons S. Stephani in celio monte.  
 Mons capitolii.  
 Mons in palatio majori.  
 Mons sanctae Mariae maioris.  
 Mons rivealis ubi Virgilius captus fuit  
 a Romanis et invisibiliter ivit Neopolym.  
 [M<sup>y</sup>. Mons Testarum]'

helper a geyn þe kyng of þe latyn tunge in all his batayles. And þis hiff was annexid to þe cyte whech tyme tullius hostilius ouyr cam in batayle þe puple of a region called albanorum whech puple he translate on to þe cyte. This hiff eke bar a grete name for þat same tullius hostilius dwelt þerin and eke it was moþ noysed for þe gloriouse poete ennius dwelt in þat same place. Of þe temple þat stood þerupon and who it is dedicate to seynt steuene we schul trete in þe secund book whech schal be of spiritual þingis. ¶. Mons superaggius is þat hiff on whech stant sca maria maior whech edificacioun was mad be a grete miracle of snow as it schal be declared in þe secund book. Be side þese hillis ar many othir as þe hiff in whch titus and uespasianus lyn, and þe hiff wheþ þe cherch of seynt balbyn stant, and þe hiff of quatuor coronatorum fast by laterane, and þe hiff þat is clepid omnis terra fast by seynt poules zate, and þe hiff eke þat is be twix þe housyng of rome & sca maria de pplo whose names for erroþ of writeres I can not discerne. For þei write þat þere schuld be a hiff in whech þe romanes wold a slayn virgint and fro þat hiff he went inuysible to naples summe men calle þis hiff iuuenalis & summe riualis.<sup>1</sup>

#### Of þe multitude of paleysis in rome cap u.

Now of þe paleysis þat be in rome we wil schortly trete. And first of þe grete paleys þus writith an auctor. The grete paleys stood in þe myddis of þe cite in tokne þat þei wer lordes of all þe world and it was mad in forme of a crosse in four frontes in whech frontes wer a hundred ȝates on eche side euery ȝate of brasse. In tokne þat þere wer so many brasen ȝatis a man may ȝet se in cherchis many yeroþ all hole, for a grete part of hem are ȝotyn in to othir uses as men may se. For þe body of seynt petir church is cured<sup>2</sup> with metaþ. This paleis was as I suppose a myle a boute and ȝet stand þere many wallis dyuers arches & maruelous uontes. Ther is a selef þat longid to þat paleis as þei sey a uout undir þe ground whech hath iiii deambulatories & euery deambulatory hath xii arches euery arch is xii fete fro piler to peler eke every piler is iiii fete sware and þis was a selef for wyn. A noþir selef sey I þer þat stant of seuene longe paues and sex walles be twix þe paues sum waff hat u dores, sum ui, sum uii, so disposed þat o man may se xiiii or xu dores at ones if ony man go owt or in.<sup>3</sup> ¶. A paleys þer is eke whech is called þe paleys of romulus I can not

<sup>1</sup> For early accounts of the hills of Rome cf. Nichols, *Marvels of Rome*, pp. 16-17; Urlichs, *Codex Topographicus*, pp. 93, 128, 144, 156. Note 32 on p. 17 of Nichols's work is particularly interesting, in regard to the above legend concerning Vergil.

<sup>2</sup> Covered. <sup>3</sup> This is a very good description of the *Sette Sale*, and leads one to believe that the author was thinking of them when he penned this passage.

gesse opir but / it is templum pacis for both of þis and eke of þe capitoll f. 361 r  
 fynde I writin þat þei schuld stand on to þe tyme þat a mayde bor a child  
 and on þat nyth whech ouȝ lord was bore it is seide of bothe þat a grete part  
 of hem fell down. But ȝet at þese dayes þat temple þat was cleped templum  
pacis fallith be pecis ȝerely in þe fest of þe nativite of ouȝ lord crist. ¶ þe  
paleys lateranensis is sumtyme clepid nero paleys sumtyme constantine  
paleis in þese elde descripciones of rome. And þis is þe cause as I suppose.  
 Nero berith þe name of it for he bilid a grete part þerof. Constantine eke  
 berith þe name of it for he ȝauie it in to þe cherchis possessionn. Nero had  
 an othir paleys fast be þe cherch of marcelline and petir, eke an othir be  
 twix þe hospitall of þe holy goost and seynt petir cherch, eke an othir be þe  
 place whech þei calle sca maria de pplo wher he killid him selue. A bouen  
 on þe hilt of whech paleys are sene ȝete mauy uoutis and cloysteris undir þe  
 erde summe as hole as euyr weȝ þei. | The paleys of traiane I wot not uerily  
 wher it standith. | Adrianes paleys þei sey is þe castell aungell summe sey  
 it is a noþir place be whech stant a columpne in altitude xx passe. | The  
paleys of him claudius stant fast by pantheon all in ruyne. | The paleys of  
julius cesar was fast by þe grete stoon on whech his bones ly. | The paleys  
of eufemyane fader to seynt alexe was in þe hill auentyn wher stant now  
 a fayr cherch of seynt sabine and a place of freȝ prechoures. | The paleys of  
 hem called titus & uestasianus stant with oute rome as men goo on to  
 cathacumbas. ¶ The paleys of domician was in transtiber. | The paleys  
 of octionian<sup>1</sup> was fast by þe cherch of seynt sylvester. | The paleys called  
olympiadis was in þat place whech seynt laurence was rostd called now  
laurencii in periperne.<sup>2</sup> | The paleys of him tullius cicero is but litil fro  
 þe iewis market moȝ in to þe est. | This man was prince and principall  
 of rethoryk fyndyng and teching in þe latyn tung. | The paleys of uenus<sup>3</sup>  
 was fast by þat place whech þei clepe scola grecorum & summe sympliȝ men  
 calle it catonys scole. | The paleys of on called kateline a man of wondirful  
 witte and maruelous gouernaunce stood in þat place wher now stant a cherch  
 of seint antoni.<sup>4</sup> These emperoures eke had certeyn places whech þei clepid  
theatra and þat soundith in ouȝ tung a place in whech men stand to se  
 pleys or wrestilingis or swech opir exercises of myth or of solace. Summe  
 of þese places weȝ called amphætrum þat was a place all round swech as we  
 haue heȝ in þis lond, summe weȝ called theatrum & þat was a place was lich

<sup>1</sup> ? Octavian.<sup>2</sup> panisperna.<sup>3</sup> ? remus.

<sup>4</sup> Some account of the palaces of Rome will be found in Nichols, *Marvels of Rome*, p. 19; Urlichs, *Cod. Topog.*, pp. 93, 115, 128, 157. There is also a reference to the palace of Catiline in Nichols, p. 97, n. 197; being a translation of the *Descriptio plenaria* in Urlichs, *Cod. Topog.*, p. 109. The mention of Cannapara, in connexion with the temple of Ceres and Tellus, is also interesting. Compare with note 2, p. 22 of this book.

half a sercle of whech pere were uii in rome. On yt titus and uepasianus  
 mad be heī paleys as we goo to catacumbas. The secunde made tarquinius  
 þe kyng fast be þe place clepid septisolum. The iii made pompey fast by  
 þe cherch of seynt laurence in damasco. The iiij made antonie fast by seynt  
 f. 361 v sixtis. The u made /alisaundr þe emperouī fast by seynt mary rotunde. | The  
 sexte made nero fast by crecensis castell. | The uii was called flamineum fast  
 by porta appia.<sup>1</sup>

Of þe multitude of arches in rome rered for diuers uictories. cā ui.

Arches in Rome were many rered in worship of conqwerouris aftyr heī  
 grete conquestis. The arche þat was gilt fast by seynt celsis<sup>2</sup> rered in  
 worship of alisaundr not grete alisaundr kyng of macedony but of on  
 alisaundr emperouī of rome. But þe must undirstand þat all þese weī not  
 housed with uoutis but þei called arches alle swech eterne memoriales for  
 þe most part of hem weī sette on arches. The nobilnesse of þis man is  
 expressed in cronicles whech calle him Alexander mammeas for mammea  
 hith his modir. Sche sent aftir origene on to grete alisaundr for to speke  
 with him for þe grete fame of clergy whech was boī of him. And he cam  
 to rome to þis lady conuerted hiī and taute hiī þe feith of our lord ihū not  
 longe aftir þei to brout þe same alisaundr on to þe trewe by leue. And  
 sone after he was cristen he went in to perse and þere had a grete conqueste  
 a geyn þe kyng of perse called xerses þerfor reisid þe romanes on to him  
 þis memorial as I suppose, for þei took euyr mor heed at temperall ioyes  
 þan goostly. This same emperouī graunted leue to hem of edissa to fecch þe  
 body of seynt thomas þe apostell in to heī cyte. ¶ An othir arche is þer  
 be seynt urse<sup>4</sup> which was mad in honouī of iii cristen emperoures theodosi

<sup>1</sup> For an account of the theatres, cf. Nichols, *Marvels of Rome*, p. 23; Urlichs, *Cod. Topog.*, pp. 94, 116, 130.

<sup>2</sup> 'was' in margin of MS.

<sup>3</sup> The chronicler is referring to the church of S. Celso e Giuliano, which is a very ancient parish church in the Via dei Banchi, near the Bridge of S. Angelo. In the twelfth century it was one of the most important churches in Rome. Julius II pulled it down partly, in order to increase the width of the street, and reduced it much in size. Under Clement XII it was demolished, and rebuilt in its present form. Even as late as 1625 the parish would appear to have been considered one of the most important in the city (Armellini, p. 184; Nibby, p. 166). The golden arch of Alexander appears to have fallen down in the reign of Urban V (cf. Nichols, *Marvels of Rome*, p. 10; Urlichs, *Codex Topog. Anonymous Magliabecchianus*, pp. 153 and 163, which gives the position of S. Ursus as near S. Celsus).

<sup>4</sup> S. Ursus is not mentioned by Armellini; but, according to Jordan, it is said by Martinelli (*R. ex. ethn. Sacra*, pp. 313, 406) to be identical with the Oratorio della Pietà dei Fiorentini (not the church of S. Giovanni dei Fiorentini); and, according to the old church registers, S. Ursus was in the Regio of S. Thomas, west of the Via Papale, whereas S. Celsus was in the Regio of the XII Apostles. See Jordan (Hülsen), vol. i, 3, pp. 598-9, and notes 106-8, edition 1907; also vol. ii, pp. 413-14, edition 1871.

ualentine & graciene. These men ded so many þingis for þe comoun profite þat þe puple of rome lete make þis memorial for hem. ¶ Eke with outen þe ȝate whech was clepid and ȝet it is porta appia stood sumtyme a temple consecrate to mars god of batayle and fast by þat temple stood an arche was cleped archus triumphalis. ¶ To Titus & uespasianus þei made eke an arche whanð þei came from ierlm̄ þis arche stant fast by sca maria le noue. | An arch yere was eke made in worship of þe emperouř and þe senatourcs whech stood fast by seynt laurens in lucina. | An othir was þere rered in worship of þe emperouř octauiane. | Eke an othir þei called antonini. | An othir fast by seynt marc cherch called þe hand of flesh in latyn manus carneæ. | Eke on in þe capitole þat was clepid archus panis aurei þat is to sey þe arche of golden brede. | Be side all pese was þer on be seynt marie rotunde whech þei cleped archus pietatis.<sup>1</sup> This was mad as þei say for swech a cause. Ther was an emperouř redy in his chare sum sey it was traiane þat rood oute to batayle. Happed a certeyn woman to mete wit him, wepte, felle down at his foot and prayed him of mercy. He askid what sche wold and sche sayde. I had a sun and no moo but him and þi sun killid / my son wherfor I charge þe as þou art a trewe juge do me rith f. 362r in þis mater. The emperouř answerd on to þe woman þat whech tyme he come hom a geyn fro his iornay he wold se þat rith schuld be had in þe best maner. Sche mad obieccion a geyn and seide. If it be soo þat þou dey er þou com hom who schal do me rith þanil. That sey the emperouř and cam down from his chare examined þe mater and condempned þe man qweller to þe deth. Tho fell sche down and prayed him þat sche myth

<sup>1</sup> See the account of this arch in the *Mirabilia (De Mirabilibus)*, p. 129: ‘Sunt praeterea alii arcus qui non sunt triumphales sed memoriales, ut est arcus Pietatis ante sanctam Mariam Rotundam, ubi cum esset imperator paratus in curru ad eundum extra pugnaturus, quaedam paupercula vidua procidit ante pedes eius, plorans et clamans; domine, antequam vadas mihi facias rationem. Cui cum promisisset in redditu facere plenissimum ius, dixit illa: forsitan morieris prius. imperator hoc considerans praesiliit de curru, ibique posuit consistorium. Mulier inquit: habebam unicum filium, qui interfectus est a quodam iuvene, ad hanc vocem sententiativim imperator: moriatur, inquit, homicida et non vivat. Morietur ergo filius tuus, qui ludens cum filio occidit ipsum, qui cum duceretur ad mortem, mulier ingemuit voce magna: reddatur mihi iste moriturus in loco filii mei, et sic erit mihi recompensatio, alioquin nunquam me fatear plenum ius accepisse, quod et factum est, et ditata nimium ab imperatore recessit.’ It will be noticed that Trajan is not mentioned here by name, nor is he in Parthey’s *Mirabilia Romae*, pp. 7–8; in other texts the name is given: but, on the other hand, the killer is not the emperor’s son. See *Code Casanatensis* D.V. 13, f. 148: ‘Arcus pietatis ante sanctam mariam rotundam, ubi accedit quedam istoria de paupere muliere cuius filius occisus erat a filio vicine sue, que petiit ius sibi fieri ab imperatore Traiano peracto ire ad exercitum, &c.’ Jean d’Outremuse in *Ly myreure des histors*, vol. i, p. 64, says even that the widow married the emperor’s son (cf. Graf, *Roma nella memoria*, &c., vol. ii, p. 25, n. 43). See also Comm<sup>re</sup> Giacomo Boni’s account of this legend in the *Nuova Antologia*, Nov. 1, 1906.

haue his son for hir son. Thus þe emperouȝ graunted hir þat sche desired and þus was trewe jugement had and pite exercised in sauacioun of þis mannis lif wherfor was þis memoriall cleped archus pietatis.<sup>1</sup>

Who many cymyteries be in rome. cap vij.

Cymyteries in rome are called nowt only swech places as deed men be byried in but swech as holy men dwelt in. This sey I not þat men schuld undirstand þat no man were byryed in hem but to þis entent for to proue þei serued of sumwhat ellis. For cimiterium in latyn is not ellis for to sey but tredyng of deed mennis bodies and þe must undirstande þat þe cymyteries at rome be grete uoutes and mynes undir þe erde in whech seyntis dwellid sumtyme but now be þei desolate for horrible derknesse and disuse of purle saue only þat cymytery which is called kalixti. And be cause þat in þe secund book we schul trete of þe goostly tresour þat is in þis cymyterie perfor in þis chapeti wil we reherse only þe multitude of hem þouȝ þei be now desolate. | Cimiterium kalepodii is at seynt pancras in transibiri. | Cimiterium agathe is in þe place of þe same title. | Cimiterium ursi in þe same place. | Cimiterium sci felicis in þe same place. | Cimiterium<sup>2</sup> moost famouse fast by catacumbas undir seint sebastianes cherch. | Cimiterium pretaxati is be twix þe ȝate which is cleped porta appia & seyt appollinar. | Cimiterium concordianum is with outen porta latina. | Cimiterium inter duos lauros is fast by seynt heleyne. | Cimiterium ad ursum pileatum sum bokis sey þat is fast by seynt sabines but I fonde writin in marbill at a crosse fast be seynt julianes<sup>3</sup> þat seyt uiuanes<sup>4</sup> place was sumtyme clepid ad ursum pileatum.<sup>5</sup> | Cimiterium in agro uerano is at seyt laurens extra muros. | Cimiterium priscille at þe same title. | Cimiterium trasonis fast by

<sup>1</sup> Consult the chapter on triumphal arches in Nichols, *Marvels of Rome*, pp. 9-15; and Urlich, *Cod. Topog.*, pp. 92-3, 115, 129, 153-6.

<sup>2</sup> 'Kalix' in margin of MS.

<sup>3</sup> The church of S. Giuliano was in the street leading from the Lateran to S. Mary Major, and was called S. Giuliano agli Trofei di Mario. It was restored by Nicholas V, but fell into ruin afterwards (Adinolfi, vol. i, p. 292).

<sup>4</sup> The church of S. Bibiana was founded about 467 by Pope Simplicius, near the *pala-tium Licinianum*. It was originally called *Olympina*, after a pious matron, who provided the funds for constructing it. A nunnery was attached to the church, and the name of the street in which it stood was *ursus pileatus*. Honorius III restored it in 1220, and the church was entirely altered by Urban VIII. In ancient times there was a statue of a hatted bear there (Adinolfi, vol. i, p. 281; Armellini, p. 167; Marucchi, p. 344; Nibby, p. 134; Stadler's *Heiligenlexikon*, vol. i, p. 479).

<sup>5</sup> A note in Adinolfi, however, says that some authors ascribe this name to one Ursus Togatus, a freedman of Verus. A statue to him bore an inscription, commencing: 'Ursus togatus qui primus pila lusi decenter cum meis lusoribus,' &c.; which inscription is in the Capitoline Museum (Adinolfi, vol. i, p. 281, n. 3).

seint saturnyn.<sup>1</sup> | Cimiterium sē felicitatis in þe same title. | Cimiterium ponciani fast by cimiterium kalixti. | Cimiterium hermetis & domitile and cimiterium curiaci were in þe weye whech goth to seint poules it is cleped via hostiensis. But ye moost part of þese be now desolat and onknownen nowt only to pilgrymes / but eke on to hem þat haue be þere aff her lyue.<sup>2</sup> f. 362 v

Of oþir holy places & her names be for it was cristen. uiii.

Of oþir holy places spoken of in oure legendis and martilogis wil we trete now for it is grete counfort on to our̄ deuocioun þat whan we rede of hem we may remembr̄ þat we sey hem. Owt at þe ȝate whech is cleped porta appia þere was sumtyme a temple of mars god of bataile and now is þer a fayr̄ arche in whech is depeynted aff þe story who our̄ lord met with petir and seyde on to him þat he wold go to rome to be crucified ageyn and þer he sent petir ageyn to receyue his martirdam whech was in will to a fled yerfro. Thus þe temple of þe fals feyned god of batayle is turned on to a memorial of trewe fiteres for our̄ lord ihū whech wold rather deye þan forsake his feith. | That place þat is now cleped custodia mamortini wher̄ seynt petir was in prisoun was sumtyme a temple consecrat to jubiter. | That cherch whech is cleped seynt adrianes was sumtyme the temple of refuge þat is to sey who so euyr fled yertoo was saf þere. | The cherche of seynt george was þe temple of concorde. | That place whech is cleped now sca m. de penis inferni<sup>3</sup> wher̄ þe dragon lyuyth ȝet undyr þe ground as þei sey was sumtyme templum ueste. Uesta wis as mech for to seye as a goddesse keper of chastite & uestales weþ called þoo virgines

<sup>1</sup> The church of S. Saturninus and the Cymeterium Trasonis were on the Via Salaria. The church was restored by Hadrian I, rebuilt by Felix IV, after its destruction by fire, and decorated with pictures by Gregory IV. It lasted till the time of Nicholas IV (1287-92), but is not mentioned again after his date. Bosio found remains of it, when exploring the Catacombs, and traced the staircase connecting the church with them. A modern chapel was erected in the Villa della Porta, and dedicated to S. Saturninus (Armellini, p. 669).

<sup>2</sup> At the time our chronicler wrote hardly anything was known about the Catacombs. Their rediscoverer was Antonio Bosio, who was born about 1576 in Malta. He began his life's work in 1593, and devoted thirty-six years to their study. De Rossi very justly calls him (in the Introduction to his great work) the Columbus of underground Rome (*Roma Sotterranea*, p. 26 sq.). De Rossi also mentions the work of the Belgian scholar Philip van Winghen, who lived in Rome for two years. In 1590 he had already discovered the Catacombs of Priscilla, but he died young. Bosio carried on the work he had begun; and ultimately, when he published his own book, *Roma Sotterranea*, included in it some maps which had been drawn by Van Winghen (cf. Orhaan, *Sixtine Rome*, London, 1911, p. 276). For early accounts of the Catacombs see Nichols, *Marvels of Rome*, pp. 26-9; Urlichs, *Cod. Topog.*, pp. 95, 118, 130.

<sup>3</sup> At or near the church of S. Maria Antiqua.

þat dwelt þer. | That place whech is cleped sca maria le noue þat was þe temple of concorde and pite. | Fast by was a place cleped cartularinm in whech place we're here bokes kept of he're lawe. For þei engrosed on to hem all þe gode customes of þe world þat we're writyn in ony book and þei inacted hem in to he're bokes whech bokes þei named bibliotecis of þoo had þei xxii uolumes. | That cherch cleped seynt petir ad uincula wher seynt petir cheyne is schewid was sumtyme temple to uenns goddesse of leacherye. | That place wher seynt paules cherch stant was called in elde tyme ortns Incille. This same woman þaue mech possessiouon on to þe cherch as men may rede in cronicles. | Fast by septisolim was a foule pitte of wose and watir in whech seynt sebastian body was cast and he appered on to þis same woman Incille and told hi're þat sche schuld fynde his body þer whech he bid schuld be byried in þe cherch fast by catacnbas and sche fullillid his commaundment.<sup>1</sup> | Fast by þe capitolie was a hous all undir þe gronnd whech is cleped in þe legendis of martires in tellure.<sup>2</sup> | The strete þat is cleped laterane goth by seynt praxedis. | That place where seynt laurens was rosted is called sumtyme olimpiades pales as is seid by for sum tyme it is cleped olimpiades temple. Many oþir places be þer þns chaunged to þe best of whech we schul speke mor largely in þe secund f. 363r book whan we schulff / descriyue þe cherchis.<sup>3</sup>

Of þat place in special yt is called angulla sc̄i petri. ix.<sup>4</sup>

Ther is a pile fast by seynt petir cherch all of o ston a grete merueyle for to be hold for as þe elde writeris sey þat had experiens of þe mesur þe

<sup>1</sup> See n. 2, p. 68.

<sup>2</sup> The position of the place *in tellure*, so often mentioned in this MS., is approximately fixed by the following passage: 'Anche dove se chiama anchoi chanapara fo il tempio di Cerere & di telure le q̄le dee secōdo la opinōe de li ronai sono la terra cieo adire el tempio della terra' (*Edificazion di molti palazzi*, Venice, 1480, p. A ii v.). It must not, however, be confused with the temple of Tellus in the Suburra, *in Carinis* (see n. 69, p. 31, Nichols, *Martels of Rome*, and n. 78, p. 33). 'Item dagegen' (tempel Concordiae) 'ist gewesen templum telluris, das ist der got des ertrichs, des man nichtz sieht, nu heist mans zu sand Salvator im Tellumine' (Jordan, ii. 483), 'und fur tellure sprechen sy tellumine. Item mer stet ein edel gepeu noch eins tempels Mercurio ein got der redung oder potschaft den man nun Sand Michel' (Jordan, ii. 487) 'geweicht hat, do man izunt die fisch verkauft' (Muffel, p. 58).

<sup>3</sup> Compare with Nichols, *Martels of Rome*, pp. 29-34; Urlichs, *Cod. Topog.*, p. 94.

<sup>4</sup> The etymology of the name *anguilla sancti petri* is more or less confused. In the *Mirabilia* the word 'agulia' occurs: 'iuxta quod est memoria Caesaris id est agulia, ubi splendide cinis eius in suo sarcophago requiescit.' In a MS. in the Turin Library the word becomes the name of a piazza, and the tomb of Caesar is described as: 'une pomme d'ereen doree sor un haulte colombe de marbre ou marchiet qu'on dist Julie a Romme' (*Cod. L. II*, 10, f. 106 v.). The following forms are found: acus, acucila, agucchia, aguglia

pilere is in heith cc. feet and .u. Up on pis pilere is a grete ball of copir or brasse whech was sumtyme gilt and fretted with precious stones in whech was julius cesar body put rith for pis cause. For as he was lord a boue alle men þat we're olyue whil he regned her so schuld his body rest a boue aff bodies þat we're byried be for him. Wherfor in þat round ball of gold be wrytyn þese uers. Cesar erat tantus quantus fuit ullus in orbe Se nunc in modico clausit in antro suo Mira sepultura stat cesaris alta columpna Regia structura qua rite nouercat in aula Aurea concha patet qua cinis ipse latet Si lapis est unus dic qua fuit arte leuatus Et si sint plures dic ubi iunctura inest.<sup>1</sup> This is þe sentens of þese uers.

(Latinized form aguglia), according to Graf. But in the Middle Ages it was believed that the name was a corruption of Julia, and Gervase of Tilbury calls it Julia Petra (cf. Graf, *Roma nella memoria*, &c., vol. i, p. 288). Ranulf Higden says: 'Hanc autem Pyramidem super quatuor leones fundatam peregrini mendosi acum beati Petri appellant, mentioneturque illum fore mundum a peccatis qui sub saxo illo liberius potuerit repere' (Higden, *Polychronicon*, ed. Bahington, London, 1865, vol. i, p. 226). 'Presso a sancto Pietro dove mo se dice la gulgia dove e una cholona quadra grandissima come una tore, & di sopra & la zenere dil chorpo di zessare' (*Edificazioni di molti palazzi*, Venice, 1480, p. B iv). In De Rossi's *Piante iconografiche di Roma* the obelisk is shown in Plate No. I, and the term *acus* (=needle) is used to describe it. De Rossi says, in the text, that he considers this use of the word to be 'singolare'. In the large plan, at the end of De Rossi's work, it is called 'La Guglia', and it is shown as an obelisk with a ball at the top. It is also shown thus in Plate No. IV.

<sup>1</sup> This inscription varies a good deal in different authors. Ranulf Higden says as follows: 'Pyramis Iulii Caesaris, hahens in altitudine ducentos quinquaginta pedes in cuius summo fuit sphaera aenea cineres et ossa Iulii continens. De quo colosseo quidam Metricus sic ait:

Sic lapis est unus, dic qua fuit arte levatus :  
Si lapides plures, dic uhi contigui'

(Higden, *Polychronicon*, vol. i, p. 226).

And again :

'Item in columna Iulia quae nunc a peregrinis acus Petri dicitur, uhi pulvis comusti corporis Iulii ponehatur, sic erat metrice scriptum :

Tantus Caesar eras quantus et orhis,  
Sed nunc in modica clauderis urna.'

(Higden, *Polychronicon*, book iii, vol. iv, p. 210).

Thus rendered by John Trevisa :

'Pou were grete, Cesar, as al þe world is at ene  
And art now sette þere i-closed in a litel stene'

Here is another version :

'Mira sepultura stat Caesaris alta columpna,  
Regia structura, que rite vocatur Agula,  
Aurea concha patet, qua cinis ipse iacet' .

(Mon. Germ. Hist. Script. xxii. 67 ; Gottfredi Viterbiensis, *Speculum Regum*, vv. 837-9).

And another :

'As man dat unden an eyne steyne gehauwen vindt myt desen nae gescreuen versen  
Cesar tantus erat quo nullus maior in urhe,  
Sed in modico nunc tam magnus clauditur antro.  
Intra scriptura stat Caesaris alta columpna  
Regia structura quanta non extat in aula.'

This man was swech þere is now non him lich. Now passed fro men and sperd in his litil den A meruelous sepultur a pileñ of hy figur. To a kyngis bildenf full<sup>1</sup> in halle stand þere no swech. The rounde balle we se in whech his asches be If þis be but o ston be what craft myth it up gon If ioynitis ony þe se telle us wher þat þei be. This is þe piramydall memorie of þis noble conqwerour to whom was not þoue so grete worship aftir his deth with outer notable dedis in his lyff. Wherfor we list now to reherse summe of his dedis þat aff þe rederes may know he hath not þis memoriall with oute cause. Or he was emperor whilis he was on of þe consulis he caused þat þe romanes sent oute wise men gretly lerned in secular sciens to mesur all þe world. Thei laboured a boute þis werk xxxi þer and founde þat þe erde hath famouse sees xxx, prouinces seuenety and uiii, notabil citees an hundred and seuenety. So aff þe world schuld conteyne in his sercle xx þousand myle and xl myle an be cause þe circumferens of euery sercle is thries as mech as is þe space fro o side to an oþer þerfor þei concluded þat fro þe o side of þe world to þe oþer schuld be ui þousand myle and uii hundred. Grete victories had þis man ouyr dyuers naciones þat is to seye frauns germanie with all his prouynces whech is ful ny þe pirde part of cristendam sueue eke he conquered grete brytayn whech þei clepe englond erlond & many oþir. He had so many batailes in þe prouynces of germanye þat þe noumber of hem þat wer slain þere, cam as cronicles telle to iic thousand lxxxii thousand of chosen armed men. At<sup>2</sup> grete alisaundr also mad he meruelous werk saue o rebuk had he þere he was fayn to flee to þe watir and whan he had entred a schip þere folowid him so many men þat þe schip sank. Thanñ sauad he him selue swymmyng f. 363 v with o hand ic passe and / certey letteris in his oþir hand whech wer neuly brout on to him. This lord eke with ful grete stodye corrected þe kalender

Si lapis est unus qua fuit arte levatus,  
Et si sint plures dic ubi congeries'

(*Pilgerfahrt*, Ritter v. Harff, 1496-9, p. 24, Cöln, 1860).

And lastly:

' Ut in quirinali aurei scriptum est :  
Cesar tantus fuit quantus fuit ullus in orbe  
Se nunc in modico clausit in antro suo.  
Mira sepultura stat Cesaris alta columpna.  
Regia structura qua rite novercat in aula.  
Aurea concha patet qua cinis ipse latet  
Si lapis est unus dic qua fuit arte levatus  
Et si sint plures dic ubi contiguant'

(*MS. Bodl. Laud. Misc.* 203, fol. 148 r, saec. xiv).

See also Nichols, *Marvels of Rome*, pp. 70-3; Urlich, *Cod. Topog.*, pp. 105, 132.

<sup>1</sup> 'lich' in margin of MS.

<sup>2</sup> ? As.

whech was neuyr parfith on to þe tyme þat þis correccioun was mad and þerfor was on of þe monthis of it named aftir him. Suetonius seith of him þat his hand was as able to þe penne as to þe swerd. Of his meknesse it is told þat he cam on a tyme in to skole wher as accius þe poete sat and red on to his disciples. Alle men rose a geyn þe emperour sauë þis accius þat sat stille. Aftir þe acte was do a lord enqvirid of þis poete whi he ros not and ded worship to þe uictouř of all þis world. He answered a geyn in þis maner þat a souereyn schuld not rise on to his subiecte, þer for to do worship on to his pere is ful conuenient but wisdam excellith al þing. This same proposicioun was so allowid of þe emperour þat he ded make a lawe þere schuld neuir maystir in skole rise a geyn non astat.<sup>1</sup> Aftir many dyuers commendaciones of þis lord þe cronicles conclude þat he was killid in þe capitole be enuye of<sup>2</sup> brutus cassius. Of þe maner of his deth and þe toknys be for his deth weř ouyr longe for to telle and eke ouyr ferr fro ouř purpous on whech we sette oure book at ouř begynnyng.

Of dyuers templis of fals goddis turnyd to seruysē of seyntis. cap x.

Be fore in þe uiii chapetir spoke we sumwhat in þis mater and her schul we fulfillé þat was left þere. Be adrianes temple weř oþir too temples on was dedicat to þe goddesse of flowres þe oþir was consecrate to phebus. Phebus called þei þe sunne for þis cause. Phebus is as mech to sey as cler or brith þer for called þei so þe sunne for he is britest of all planetis. And youȝ so be þat alle þingis þat growyn on erde be moost norchid be þe sunne þit þese men in her errouris wold haue a noþir special goddesse on to floures and hiř called þei flora. On of þese templis is now dedicat on to our lady and þe oþir on to seyn jame.<sup>3</sup> The cherch þat is clepid seynt urse was sum-

<sup>1</sup> 'Auditorium Tullii Caesar intravit. Cui cum assurget Tullius, Caesar prohibuit, dicens, "Non assurgas mihi, maior est enim sapientia quam potentia." Cui Tullius: "Orbis victori non assurgam?" Et Caesar, "At tu maiorem lauream adeptus es quam propagare terminos Romani imperii." Cuius verbi occasione lex a Caesare emanavit ut nemo codicem tenens aut legens cuiquam assurgat. *Valerius.*" And later: 'Accius poeta Iulio Caesari ad collegium poetarum venienti non assurrexit. Interrogatus autem cur tantae maiestati supersederet, respondit, "Inferior superiori assurgit: par pari convenit, sed sapientia cunctos praecellit (excellit)," quod quidem dictum Iulius approbavit. *Ranulphus*' (Higden, *Polychronicon*, vol. iv, pp. 216, 218).

<sup>2</sup> 'en' corrected thus in MS.

<sup>3</sup> This is probably S. Giacomo del Portico. This portico was the celebrated one which led from the bridge of S. Angelo to the Vatican basilica, and was constructed for the convenience of pilgrims, and for the venders of sacred objects. The church still exists, and is now called S. Giacomo di Scossacavalli (Armellini, p. 247; Nibby, p. 233). The church dedicated to Our Lady is probably S. Maria Traspontina.

tyme nero secretari in whech as men rede he used ful cursid nygromancy and dyuynacion moost speciali in deed mennys bodies. For we rede of hym and of juliane apostata both þat þe deuel wold not speke on to hem on to tyme þei must sle a fayr woman grete with childe and sche schuld be hangid up and opened as a beast þanñ schuld þe deuel apperin in hir body and ȝiue hem answer of heī materis. These houses comounly wēr called her sory secretaries. Blessed be ihū þat hath turned cristен mennys hertis þat not only þei be aferd for to doo swech dedis but eke it is horrible on to hem for to her þerof. Ther̄ was eke a feld fast by martis temple whech stood as we seide be fore fast by þat place whech þei clepe domine quo uadis. This feld seruyd to þis office. The þirde kalendis of july come all þe worthi

<sup>f. 364 r</sup> puple of rome / to þat same and þer̄ was þe usage to chese her̄ consules whech is as mech to sey as wisc men of councell whech wēr chosen to gourne þe puple as for o ȝer̄. For we rede of þe worþi men of rome þat þei were twyes consul or thries or foure sithes often tyme chose for her̄ worthinessse. These men þus chosen schulde abide þere fro þat iii kl. of july on to þe kalendis of januari and þanñ schuld be brout on to þe capitol with grete solemnité and receyue þer̄ his office. Minerues temple whech is clepid goddesse of wisdom is now turned in to a cherch of our̄ ladi and a couent of frere prechoures in whech stant a concluae þere many a pope hath be chosen for grete sewirnessse for it stant in þe myddis of þe cyte. And þer̄ be meruelous merkis made in marbill and writyng þerupon who hye þat tybuſ hath risen dyuers ȝeres. This chaungyng of templis in to chirchis schal be mō largely talked in þe secunde book whan we come to þe same places þat we speke of now.

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Of þe capitol principal place of þe cite. cā xi.

Of þe capitol whech is now and euyr hath be as principal place of þe cite wil we speke. First ȝe schal undirstand þat þis place stant on a hill whech is cleped mons capitolinus for þis cause as we seyde be fore in þe capitule de montibus þat a mannes hed al hol was founde in þe ground whānn þei diggid to make a temple in worship of jupiter.<sup>1</sup> It was eke clepid capitol as heed of all þe world for in þat hous þei kept her̄ councell who þei schuld gourne all þe world. It had grete wallis and þoo sumtyme sette with gold and precious stones of ful meruelous werk þat wold not lithly be distroyed with wedir for þe stones wēr sawen in dyuers formes and couchid in þe wall with

<sup>1</sup> ‘Tandem in monte Tarpeio templum Iovi construxit. In quo loco quia caput hominis inventum est dum foderent, Capitolium locum illum vocaverunt’ (Ranulf Higden, *Polychronicon*, vol. iii, p. 158).

cymtent as men may *ȝet se* in dyners cherches in rome. But pis werk of pis place and many moo is distroyed eythir be conqwest of þe cite or ellis be chaunge on to bettir use. With inne þis tour̄ was a temple whech þei sey as of ricchesse was worth þe þird part of þe world of gold siluyr perle and precious stones in which uirgile mad a mervelous craft<sup>1</sup> þat of euery region of þe world stood an ymage mad aft of tre and in his hand a lytil belle, as often as ony of þese regiones was in purpos to rebelle a geyn þe grete mageste of rome a non þis ymage þat was assigned to þat regiou[n] schuld knylle his beth. Thann was þere in þe myddis of þe hous al a boue a knyt mad of bras. & a hors of þe same metaff whech euene a noon<sup>2</sup> as þis belle was runge turned him with a spere to þat cost of þe erde wher̄ þis p[er]ple dwelt þat purposed þus to rebelle.<sup>3</sup> This aspied of þe prefas whech be certeyn cumpanyes wer̄ assyned to wecc and wayte on þis ordynauns a non aft þe knythod of rome with he[re] legionis / mad hem redy to ride and redresse þis f. 364 v rebellion. Summe auctores sey þat þe belle hing a boute þe ymages nek. And a non as þe puple mad rebellion þe ymage turned his bak to þe gret god iubiter þat stood in þe myddys. Thei enqwyred of uirgile who longe þis werk schuld endewre and he answered tyl a may<sup>4</sup> bare a child wherfor þei concluded þat it schuld stande euyr. In þe nativite of crist þei sey aft þis brak and many oþir þingis in the cite to schewe þat þe lord of all lordes was come. Men may haue merueile þat uirgile schuld haue swech knowyng of þe misteries of our̄ feith and I answe[re] þertoo þat þe holy goost put his ȝiftis nowt only in good men of trewe by leue but eke in oþir. Lych as it is seyd of cayphas þat propheciec of cristis deth þe euangelist spekith of him þus. These wordes seid he not of him self but be cause he was bischop for þat ȝer̄ þeþfor he propheciec. Neuyrpelasse in uirgil booke be founde open testimonies of cristis birth as it is conteyned in a latyn book þat a woman called proba gadered owt of uirgiles uers. These iii uers folowyng coupled sche owt of þe first book eneydos & uii book. Uirginis os habitum q[ui] gerens mirabile dictu Nec generis nostri puerum nec sanguinis edit Uera q[ui] terrifici

<sup>1</sup> The legends regarding Vergil's miraculous powers would appear to have originated among the common people of Naples, and to have spread from there to Rome and to countries outside Italy. They disappeared from literature after the sixteenth century; but, in the south of Italy, they survive among the people to this day (Comparetti, *Vergil in the Middle Ages*, Part ii, London, 1908). Higden gives Alexander de *naturis rerum* as the 'rehersour of mony meruellous thynge' regarding Vergil's necromancy (Higden, *Polychronicon*, vol. iv, p. 243).

<sup>2</sup> ever anon.

<sup>3</sup> The Salvatio Romae is described in *Edificazion di molti palazzi*, Venice, 1480, p. A i v; and in Solinus *De memorabilibus mundi*, Venice, 1491, p. G ii v; but the latter author places it in the Pantheon instead of the Capitol. Higden also speaks of it (*Polychronicon*, vol. i, p. 216 et seq.). See also Graf in the chapter entitled *La Potenza di Roma*, in his work *Roma nella memoria*, &c., vol. i, ch. v, p. 182 et seq.

<sup>4</sup> maid.

cecinerunt omnia uates. These uers mene þis in our tungē as I suppose. A woman beryng a uirginal mouth and a uirginal habite merueyl to seye Neythir of our kynrod ne of owre blood hath bore a child. The late comyng of þis dredful lord sunge þe former prophetis. This same capitol had many templis and houses hanging up on him as ȝet is sene. For in þe heith a boue was a temple consecrate to iubiter and iuno. A lithil be neth an oþir temple cleped uestal in whech maydenes dweld in clennesse of chastite as I declared be fore. In a nōpir temple þat was sumtyme named of þe lady rose<sup>1</sup> was a solempne chayer in whech þe principal bischop of alle here temples þe day of his entre schuld be intronyzid in whech chayef þei sette *julius* cesar whann he was first receyuyd and þat was þe ui day of march. Al þis as it semeth was on þe est side of þe capitol. And on þe west side to þe mercate<sup>2</sup> side was a temple dedicate to mynerue. And fast by a tour in whech þei kyllid þe noble man often rehersid whech hith *julius* cesar. Alle þese places ar ny chaunged or distroyed be dyuers men of opir londis þat haue wonne rome often tyme. And for þe romanes sey þat þei ferd neuir weel ne neuyr stood in prosperite sith cristendam cam þperfor wil I schewe hem þat opir naciones conquered hem longe be fore crist was incarnate. The cronycles of grete brytayne ly now nexte hand whech is cleped inglond þperfor ont of þoo wil I take my testimonie. Belinus and brennus we<sup>r</sup> to Kyngis of þis lond regnyng to gidir in þat same tyme þat f. 365 r hester was wedded to / assuer. These to bretherin wonne a grete perty of rome<sup>3</sup> but principal was brennus whech made þe cytees in lumbardye both melan and pauye and aftyrward þese too breprin held a grete batayle with þe romaynes at a flood of þis side of rome called albula where þe romanes fled and þei folowed and took all þis citee saue þis capitol whech had be take had not a gander with cry a waked þe keperes. Of þis story not only our cronicles be<sup>r</sup> witnes but þe cronicles of itale<sup>4</sup> | þat is to sey godfrey of

<sup>1</sup> It is difficult to understand what the anthor means by the Temple of 'þe lady rose'. The *Mirabilia* mentions a place called *in monasterio dominae Rosae castellum aureum* (Urlachs, *Cod. Topog.*, p. 108). Nichols, in n. 167, p. 86, identifies the *castellum aureum* as the *Circus Flaminius*, and the *monasterium dominae Rosae* as S. Caterina ai Funari.

<sup>2</sup> ? market.  
<sup>3</sup> Brennius, brother of Belinus, King of Britain, rebels against the latter, and expels him. Belinus flees to France, and becomes Duke of Brittany. He invades England, but their mother makes peace between them. They then conquer France, a great part of Germany, and finally lay siege to Rome. Furius Camillus, however, breaks the siege (Higden, *Polychronicon*, ch. xvii, vol. iii, pp. 264-70. See also ch. xix, vol. iii, pp. 294-306, for another account of Belinus and Brennus).

<sup>4</sup> 'Et à la voix des oies puet on conoistre toutes les hores de la nuit et les vigiles; et n'est nus animaus au monde qui sente si bien les homes come eles font. Et a lor cri furent aperceu li Francois quant il voloient prendre le Chapitoile de Rome, selonc ce que l'istoire nous raconte' (Brunetto Latini, *Li Livres dou Tresor*, p. 206).

uiterbe in his book whech he clepeth pantheon | and trogus pompeius<sup>1</sup> in his book eke, ysid bischop of spayn in his book of cronicules.<sup>2</sup> Also seynt ambrose bischop of melan in his book called exameron seith on to rome þat þei wēr mor bounde to do worchep on to her gees þann to her goddis for þe gandyr was wakyng and warned hem whan her goddis slept. And in uery soth whan þis brennus had receyued a grete summe of gold and was goo þe fonnyd<sup>3</sup> purple defouled in errore ded make a gandyr of white marbill and ded to it worship as to a god. The hed of it is broken but þe body lith yet hool at a cherch dōr whech þei clepe s̄c̄s nicholaus in carcere.<sup>4</sup>

Of þe too hors of marbill & to naked men called þe caballis. xii.<sup>5</sup>

Off þe caballis be many strange tales sum sey þei wēr geauntis summe sey þei were philisophres. Too grete horses þere be and too naked men standyng be hem. On þe oþir side of þe strete sittith a woman wounde al a boute with a serpent and a fayre conk of porphiry ston be for hī.<sup>6</sup> This is þe treuth of þis mater as cronycles telle. In þe tyme of tiberius þe emperour come to rome to naked men and philisophres but ȝong of age on of hem hith pratellus þe opir hith sibia. These men were brout on to þe emperour

<sup>1</sup> For an account of Trogus Pompeius see article on Justinus, the historian, in Smith's *Dictionary of Biography*. He flourished in the time of Augustus. His great work was called *Liber Historiarum Philippicarum*, to which title the words *et totius mundi origines et terrae situs* were afterwards added. Justinus admits that his own book was entirely derived from Trogus Pompeius's Universal History (Smith, *Dictionary of Classical Biography*, vol. ii, p. 680 b).

<sup>2</sup> There are several theological writers named Isidore; but the writer, who in another passage speaks of him as a 'bishop of Spain', appears to be referring to Isidore, Bishop of Seville. He is generally called S. Isidore the younger, so as to distinguish him from S. Isidore, Bishop of Cordova. S. Isidore the younger was the son of Severian, Governor of Cartagena, and Theodora; he flourished in the seventh century, and died in the year 636. S. Isidore the elder lived in the reign of Honorius and Theodosius the younger (Moreri, *Dictionnaire historique*).

<sup>3</sup> Fond, foolish.

<sup>4</sup> For an early account of the Capitol see Nichols, *Marvels of Rome*, pp. 86-90; Urlichs, *Cod. Topog.*, p. 120.

<sup>5</sup> Earlier and similar accounts of the following legend will be found in Ranulf Higden, *Polychronicon*, vol. i, p. 276; Graf, *Roma nella memoria, &c.*, vol. i, pp. 141 sqq.; Urlichs, *Cod. Topog.*, p. 122. 'Temporis Tiberii . . . in concha illa.'

<sup>6</sup> Nichols thinks that the statue of a sitting woman mentioned here may be the Hygeia of the Giustiniani Palace (*Marvels of Rome*, p. 41, n. 95). Michaelis mentions this statue of the woman wound about with a serpent, and remarks that it must have disappeared early; as that of the captive dwarf under the horse's hoof of the bronze statue of Marcus Aurelius must also have done; neither of them are mentioned by any author after the *Mirabilia*. He agrees with Nichols that it is very likely that the statue of Hygeia in the Giustiniani Palace is the same; as it shows (by its considerable restoration) signs of having been exposed for a long period to the action of the weather (*Römische Mittheilungen*, 1898, p. 252).

for þe puple dempt be here straunge aray þat þei knewe summe straunge þingis. The emperouř inqwirid of hem what was cause of her comyng and whi þei went nakid. Thei answerd þat as þe schap of her body was open to alle meu be cause of her nakednesse soo all þe pruy<sup>1</sup> of þe world were open on to her knowyng. Calle þou þi councell in to þi pruy chambir þus seid þei on to þe emperouř and comoun on to hem what mater þou wilt as pruyly as þou can and we schal telle þe aftirward what was seyd fro þe moost on to þe leest. The emperouř assayed þat þei seide and he fond all þing soþ þat was promissed. Tho hith he hem grete ricchesse and had hem in ful grete reuerens and þei refused all and desired of him no oþir þing but y<sup>t</sup> þis memorial schul be mad in her name.<sup>2</sup> Or we procede ferþer in our mateř we wil satisfie þe resones of men þat wil aske in what wise þese men myth haue þis pruy cunnyng. And we answerd þerto þat þei had þis cunnyng as is suppose for innocens for þei þat walked so naked had litil f. 365 v appetite on to worldly good / and were ful uertuous eke in here maneres wherefor our lord list to rewarde hem with sum special gift. I suppose eke þat þei weř of a nacioun whech be clepid guynosopistis of whom we rede in þe geestis of grete alisaundre þat aftir he herd þe fame of hem he wolde algate se hem whom he fond al naked man and woman dwellyng in caues in þe erde euyr preising god neuyr doing wrong lyuyng with outer stryf with oute debate. Here lyuyng plesed þis king so wel þat he comaunded hem to ask of hym what þei wold haue and he schuld graunte hem. Thei prayed him to ȝyue hem immortalite and he answerd þat þing whech he had not him self ne not myth haue who schul he ȝyue it on to oþir men. Tho þei undirtok<sup>3</sup> of his pride manslauth ouyr rydyng of þe cuntrie and mech oþir þing and he passed fro hem gretly meyud of her innocent lyuyng. All þis sey we for to proue be liklynesse þat þese too men were of þis nacioun. Therfor stood þei naked for þei knew many priuy þingis as if a man se anoþir naked he schal haue mo sekir merkis of him þann if he se him clad. That þei hald up her handis and her armes it be tokneth þat þei coude telle of þingis whech schul falle aftirward. The grete hors þat trede so sore up on

<sup>1</sup> 'Þingis' in margin of MS.

<sup>2</sup> The following passage in Nichols's translation of the *Mirabilia* is interesting, and comes in at this point of the legend: 'Therefore he made them the memorial that he had promised, to wit, the naked horses, which trample on the earth, that is upon the mighty princes of the world that rule over the men of this world; and there shall come a full mighty king, which shall mount the horses, that is, upon the might of the princes of this world. Meanwhile there be the two men half naked, which stand by the horses, and with arms raised on high and bent fingers tell the things that are to be; and as they be naked, so is all worldly knowledge naked, and open to their minds' (Nichols, *Marvells of Rome*, pp. 40-41). For the Latin text see Urlichs, *Cod. Topog.*, p. 97.

<sup>3</sup> 'him' in margin of MS.

þe erde betokneth þe princes and potestatis þat haue gouernauns of þis world ouyr whom stood þese naked men for to signifie þat wisdam is moꝝ of honouꝝ þann power. For in kyng alisaundre lif is a story ful iust to þis purpos whech tellith þat þe kyng was in wiff for to distroye a cite man & woman wal and hous þe city hith attenes. And whann he was come þidir with al his hoost he fonde sittynge in þe sunne an eld philisophr called Anaximenes whech had sum tyme be his maystir. The kyng supposed as it was þat þe city had sent him for to gete grace of þe kyng and a non as he say him with a grete ire and a grete oþ he seide þese wordis. Be þe hy prouydens of god a boue what so euyr þou ask of me þis day it schal not be had. And þe philisophr answerd him and seide. Now be þat same prouydens whech þou hast named I charge þe þat þou lette not til þis cite be distroyed. O quod alisaundr euyr is þe maistiris wit a boue his disciple. Thus was þe cite saued and þe kyngis ire softed. These too naked men whos memorial we haue now in hand to descryue þei profecied of þe cherch and eke of þe baptem and þerfor in testimonie of þis profecie þer sittith a woman wounde with a serpent an a gret uessel by for hir of a porphiri ston. This woman wounde with a serpent be tokneth þe soules whech were in þe deueles daunger with erroꝝ in her feith and cursed customes in her maners. The fair uessel of porphiri ston be tokneth þe baptem in whch sche schuld be waschid fro all pese grete perellis. This same exposiciooun is touchid / in f. 366 r þe eld cronicles of rome and not neuily feyned be us.<sup>1</sup>

Of þe hors of bras and þe rideꝝ y<sup>t</sup> stant at laterane xiii.

Now of þe hors þat stant at laterane and of þe sitter þat is up on him schal <sup>now</sup><sup>2</sup> be our processe for summe men sey þat it was mad in worship of grete constantine but it is not soo.<sup>3</sup> First wil I declare on to þou þe schap of þe ymage and aftir telle þe story what he was and whi he was sette þere. A grete hors of brasse is þere of ful fayr schap whech was sumtyme gilt and a man eke of þe same metall sittynge on his bak with outen sadil. A kyng boundyn undir þe hors fot and a bird sittynge on þe horses hed. This ymage

<sup>1</sup> 'De femina circundata serpentibus. Habens ante se concham, significat baptismum & predicationes quae predicabantur ut quicunque ad dominum ire voluerit | non poterit: nisi lavetur prius in concha in fonte baptismatis' (Solinus, *De memorabilibus mundi*, Venice, 1491, p. G ii). See also Higden, *Polychronicon*, vol. i, p. 226.

<sup>2</sup> 'now' interlined in MS.

<sup>3</sup> 'Unten auf der erden do stet gar ein gross eren ross und ein pawr darauf gar meysterlichen gossen von aller glidmass, ist hol innen und vergult gewest; hat man denselben pawren zu eren gemacht, hat geheyssen Septimosephero, der Rom behalten und der konig, der davor lag, erschlagen gen Rom pracht hat' (Muffel, p. 14).

was sette þere for þis cause. In þat tyme þat consules gouerned rome be felt þat a kyng cam oute of þe est with a grete strength of men and be sechid rome. In þe tyme of consules seide I for rome was first gouerned by kyngis and þann be to consules whech we're chosen euery ȝere and þanñ be emperouris of whech iulins cesar was þe first. So as I seide in þat same tyme þat counsellouris gouerned þe cite in whos tyme speciali fynde I not cam þis kyng and be seged rome. The cite was gretly frayed of þis kyng and coude not fynde a mene who þei schuld a uoide hym. Than was þere in rome a man of grete strength summe bokes sey þat he was a knyth summe a swyer and summe þat he was but of þe low degré in þe puple whech is to sey in her langage rusticus in our a chorl. A bold man he was strong and wise. Happed him to be in þe capitoll whe're þe states and þere puple treted what cheuesaunce<sup>1</sup> þei myth make to uoyde þis grete daunger. He stood up a mongis hem and seide what wold ȝe gyue a man þat schuld delyuer ȝou fro þis distresse. The senate answerd lete þat man apper and ask what he wil and he schal haue it. I wil seid þis man tak þis iornay up on me so þat ȝe graunt me xxx sextaries of gold and eke make a memorial in my name hors and man lich as I wil ride. Alle þis schal be mad of brasse and gilt a boue on þe best wise. The senate graunted him to fulfill all his desire. Than seide he on to hem. At mydnyth loke ȝe be redy alle in dikys and cauernes iu þe ground and in þe arches with inne þe wallis and what so euyr I bid ȝou do loke ȝe fulfille it. Thei consentid to al þat was seid. At mydnyth þis man lep up on a grete hors and a strong and rood forth in to þe feld with a sith on his bak as þouȝ he wold goo to mowe. When he cam in þe hoost he houd and taried til þe kyng had slept his slepe and roos and went on to a tre to auoyde þe birden of his wombe. Certeyn knytis and swieres þat we're keperis for ye body folowed fro fer and sey þis man þus arayed lich a charl ridyng witȝ ȝoute a sadel supposed not þat he had be of rome but rather sum

f. 366 v laboure're of / her owne party and þus þei cried on to him. Be wa'r carl what þou do come not so uy þe kyng þou schal be hangid and þou touch him. The man herd what þei seide and with a good a uis he lyft up þe kyng on to his hors for he was a large man and a strong and þe kyng but of litil statu'r. Thns rood he forth crying with a londe voys. Rise romanes and defende ȝon for I haue caute þe kyng. The romanes caut grete comfort þat þis kyng was take þe oþir partie lost heret þat her heed was absent and þus had romanes þe feld þis man grete worship and þe perell delyueryd. For þat same kyng was fayn to compown witȝ hem and pay hem grete tribute or his delyueraunce was mad. Than rered þei þis ymage at laterane with many

<sup>1</sup> 'Chevissance', old French word = ce dont on a besoin, ce qu'on se propose.

opir þingis þann we expressc now for þei be wasted with age and rust as men may uryl see.<sup>1</sup>

Of þat place whech þei clepe þe collise cap̄ xiiii.

The collise eke is a meruelous place whech was mad round of schap & grete arches & mayn as ȝet is sene for þe moost part of it stant at þis day. It was þus disposed þat a wal goth in a sercle I suppose þat it was ny of an hundred arches a boute and a boue þat as many and eke a boue þat as many.

<sup>1</sup> This legend was a favourite one in the Middle Ages, as will be seen from the following references : *Edificazion di molti palazzi*, Venice, 1480, p. B vi ; Solinus, *De memorabilibus mundi*, Venice, 1491, p. g ii. He speaks 'de rustico sedente super equum ereum' (Ritter von Harff, *Pilgerfahrt in den Jahren 1496-9*, pp. 15-16 : von Groote, Cöln, 1860). He says: 'Item hic hij vur der kirchen saegen wir eynen groissen metaellen man off eynem metaellen perde sitzen,' &c. In the *Descriptio plenaria* of the *Mirabilia* we read: 'Laterani est quidam cahallus aureus qui dicitur Constantini sed non est ita,' &c. (Urbachs, *Cod. Topog.*, pp. 98, 99). Graf thinks that the owl on the head of the horse was only the plaited forelock of hair between the ears of the animal, and that the figure of the bound dwarf king, now no longer to be found, represented some subdued people (*Roma nella memoria*, &c., vol. ii, pp. 113-115). Rucellai, a Florentine pilgrim of 1450, says that the hero of the legend was a 'villano o vero uno pastore che guardava bestie' (*Il Giubileo dell' anno santo*, Archivio St. Pat., 1881, vol. iv, fasc. iv, p. 571). But Higden's account differs so much from all the others that it is interesting enough to quote in full. At vol. i, p. 228, the Latin text begins: 'Est et aliud signum', and the translation in the Harleian MS. 2261 is as follows: 'Also there was an other signe a fore the palice of the pope, whiche is a horse made of hrasse, and the sittir on hit as spekeng to the peple hy the signe of the riȝhte honde, and governenge the horse as with the lyfte honde, havenge a hrydde callede a cukkowe made betwene the eeres of the horse, and Nanus lyke to dye under his feete, whom pilgremes calle Theodoricus, the commune peple Constantyne, but clerkes of the cowrte calle hit Marcus or Quintus Curtius. That signe stode somme tyme on iiiij pyllers of hrasse a fore the awter of Iupiter in the Capitoly or chiefe place of Rome. But Seynte Gregory put downe the horse man and that horse, and putte the pillars in the chirche Lateranense. The Romanes toke the horse man and the horse and sette hit before the palice of the pope. Men callenge hyt Marcus assigne this cause. A man callede Nanus, erudite in the arte of nigromancy, which suhduenge tu hym mony kynges and realmes wente to the Romanes, takenge a weye from theym the vertu of smytenge and kylhenge (*virtutem feriendi*) segede theym lonege schutte wiþ in the cite. This Nanus wente from his felowschippe erly in the mornenge afore the rysenge of the sonne, and put his arte in exercise; whiche thynge percheyvede, the Romanes made promise to Marcus, a nohle knyȝhte, that he scholde have predominie of the cite and a perpetuall memory if he cowthe delyuer that cite. Marcus pereschenge the walle of the cite on that parte where Nanus usede the arte of nigromancy goenge furthe on the nyȝhte taryede for Nanus untylle the morowe, whom a hrydde callede a cuckowe schewede hy here voyce; whiche takenge him hroughte hym in to the cite, whiche fallenge down amonge the feete of the horses supposede to have delyverede hym by his arte; wherfore Marcus had that memorialle. Men that calle hit Quintus assigne this reason, seyenge that there was a place open in the myddes of the cite pereschenge mony men as with a hretre of sulphure, an awnere ȝiffen to the peple that hit wolde not he schutte un tylle a man felle in to hit voluntarilly. Then Quintus armenge hym felle in to hit to delyuer the cite; that doen, a cukko did flye owte from that pytte, and the erthe was closed anon' (R. Higden, *Polychronicon*, vol. i, p. 228).

Thann was þer an oþir wal inward þat had as many arches be þe ground as þe first part had but þe arches weſt lesse as reson askith for þe sercle was smalleſt and þis wal had but to cors of arches for þe curyng of þe uoutes weſt so disposed þat þe roof was hy with oute and descended lowerſt with inne. . Than was þer þe þird wal whech had and hath as many be þe ground as hath þe oþir but it hath non a bouen. So hath þe uttir wal iii arches in heith the secunde ii arches in heith the iii but on. Thann was þere in þe myddis a grete uoide court and a solempne werk *yerin* whech is now distroyed for þere stant but an eld chapeſt. As of þe name of þis place þus write oure bokis. Catholicon<sup>1</sup> seith þat colliseus is swech a þing þat is rered for þe mynd of a ded<sup>2</sup>. He allegith for him juuenal þe poete þat seith þus. Et de marmoreo citharam suspende colloſo. Whech is to sey. And al of marbil hang up an harp to þe collise. Wherby he ment þat what þing be mad to þe memorie of a ded man it may be called a collise. Therfoř seide papie<sup>3</sup> þat collise is a grete ymage of marbill and a hy. Catholicon seith alsoo heř þat in þis same place stood yoo ymages with bellis a boute heř nekkis whech<sup>4</sup> þe rebellioñ of dyuers cuntres a geyns rome. But all oþir auctores sey þat þis ordinauns was in þe capitol as we declared be for. Wherfor we will iustly write now what ye elde auctores sey in yis mateř.<sup>5</sup> The collise þei sey was a temple of grete heith and brede nominat and consecrate on to þe sunne and þe mone in whech weſt many f. 367 r / wondirful werkis. For þe rof a boue was cured with plates of metall so gilt and depeynted þat it was lich þe sterred heuene a boue in whech be ſotil craft þei feyned þundris and lcuenes reynes and oþir wederes swech

<sup>1</sup> Catholicon at this date meant a dictionary.

<sup>2</sup> 'man' in margin of MS.

<sup>3</sup> There are three writers of this name. The first is S. Papias, Bishop of Hierapolis, a disciple of S. John Evangelist; or, according to Eusebius, of S. John of Ephesus. He wrote five books, entitled *The Explanation of the Discourses of our Lord*; only some fragments remain. Papias No. 2 was of Alexandria, and lived in the fourth century. He wrote on Mathematics in the time of Theodosius the Great. Two of the eight books which he wrote have been lost; the remainder were published in Latin at Pesaro. Papias No. 3 was the author of a book called the *Elementarium doctrinæ rudimentum*. His date is uncertain; but a manuscript of his book is believed to have existed in 1173. His work, a glossary, was published in Venice in 1496 (Moreri, *Dictionnaire historique*).

<sup>4</sup> 'schewid' in margin of MS.

<sup>5</sup> For the legend of the Colosseum consult Graf, *Roma nella memoria*, &c., vol. i, pp. 118 and 122. It will be noticed in the *Mirabilia* that, in the older editions, such as the *descriptio plenaria*, the *Graphia*, &c., the wording is: 'Ante Coliseum fuit Templum solis ubi fiebant . . .,' &c.; whereas in later editions the words are: 'Coliseum fuit templum solis,' &c. This would show that the earlier authorities believed that the Temple of the Sun was a separate building *in front* of the Colosseum, but that later writers took the Colosseum itself to be the Sun-temple. Compare Urlichs, *Cod. Topog.*, p. 110 with p. 136.

as come fro þe firmament. Ther weſt also apperyng þere þe signes super celestial expressid ful weel in wœch tymes of þe ȝer þe sunne passith be hem. As iu januari be þe sigue þei clepe aquari, iu februari be þe fischis, in march be þe ram, in april be þe bul, in may be þe too twynnes castor & pollux, in iune be þe crabbe, in iule be þe leoun, iu august be þe uirgin, in september be þe balauance, in october be þe scorpioun, in novembir be þe scheter, in december be þe gote. All þese weſt schewid þer ful meruelously in heſt meuingis aud many oþir þingis. In the myddis of þis place stood þe grete god phebus so is þe suune cleped and eke apollo is his name. He was so mad þat with his feet he touched þe erde and with his rith hand þe heueue for in his left hand held he a bal as þouȝ he had al þis world in goueruaunce.<sup>1</sup> Whi he is cleped phebus and whi apollo and whi þat iunenal seid be foř þat þe harp schuld be hange be foř him rather þan be for oþir all þis wold ask longe declaracioun of poetrerie whech is uow fer fro my mynde & clene out of use. Neuyrþelasse as a gramarioun I wil sumwhat expowne þis þat sol is clepid phebus a phos whech is as mech to sey as lith for þis cause þat he hath moř lith þan alle þe planetis. He is eke cleped apollo aftir a famouse man þat had þat same name whech was a souereyn lech and þis name was attribut on to þe sunne for he cureth þe sores of erde and causeth þe same erde to bring forth forth ful rip frntes. The melodye of þe harp is offered on to him as to þe reuler and principall of all planetis in whech planetes cours and turnyng as philisophres sei is ful grete melodye. Now whi al þis fayre werk was distroyed wil I telle ȝou. Seint siluester aftir yat tyme he had baptizyd ye grete constantine was mad lord and emperour of all þis side of þe world for þe for said constantiu went on to constantinople and dwelt þer þat he ne non of his schuld interrupt þe grete poweř aud þe grete possessioun whech he ȝave to þe cherch. Thus standyng þe cherch at his liberte mech cristen puple come to rome in pil-

<sup>1</sup> ‘Another signe is an ymage of Colossus, whom they seye to be the ymage of the sonne or elles of the cite of Rome of whom hit is to be meruaylede how that so hevy a thynge myȝte be soe erecte, sythe hit is in longitude of c foote and xxvi<sup>ii</sup>; whiche ymage was somme tyme in the yle of Rhodus, whiche was more hie in altitude by xu foote than eny place of the cite. That ymage hade in the ryȝte honde of hit a rownde thynge after the similitude of þe worlde, and a swerde in the signe of batelle in the lifte honde, in token that hit is less vertu to gete than to kepe thynge y-geten. That ymage was made of brasse, but hit was ouer gilte with golde imperialle, schynenge contynually in derkenesse, movenge egally with the son in his circumference, hadde the face of hit contrarious alleweyes to the body of the sonne; whom alle Romanes worschippede in a signe of subiecion, whom seynte Gregory destreyede with fyre; of whiche ymage the hede and ryȝte honde remaynede, whiche be sette nowe afore the palice off the pope on ii pylers of marble’ (Ranulf Higden, *Polychronicon*). This passage follows immediately on the quotation already made in chapter xiii, describing the legend of the ‘hors of brass’ (vol. i, pp. 233–5). See also Nichols, *Marvels of Rome*, pp. 62–4, notes 112 and 114.

grimage and whann þei seyn þis gay bildyng and þis meuyng of þese planetis as I haue declared þei left mech of heþ deuocioun and stood and gased on þese uanities rith for nouelte of þe site. Tho mad seint siluester þis maunmentrie to be broke and spent in to betir use. Al þis haue I red,

þat whech folowith in þis mater̄ haue I herd. Men sey þat siluester cam þidir on processioune which tyme þis werk schuld be destroyed and þis grete

f. 367 v ymage þat stood al a boue / be power whech þe deuele had þerin spak to siluester and seide þus. Colis eum þat is to sey in englisch worshipis þou him. The deuele spak yoo wordes at þat tyme to stere þe puple whech was redy to distroye þat maumentrie þat for very fer̄ of þoo wordis þei schuld lette hir werk. And þanid seynt siluester with a grete boldnesse turned þe xposicioun on to anothir and seyd to þe maundment. Colis deum þat is to sey þou worshipist god. So cried þei oft sithis as it is told þe on colis eum þe oþir colis deum and of þis dialoge in returnyng of a terme roos þe name of þis place as sum sey þat it was called collise. Wheþir þis be treuth or nouit I make no meyntenaunce. But þis haue I red in þis mater̄ þat siluester ded distroye it and in tokne þat þer̄ was swech a þing sumtyme þe grete heed and þe left hand in whech he held þe ball he sette at laterane and ȝet stant it þer̄.<sup>1</sup>

<sup>1</sup> After describing the statue of Marcus Aurelius as standing before the Lateran, Muffel describes this head and hand of the Colossus as being in the same place. The former, he says, was popularly known as ‘septimo sephero’; of the latter he remarks: ‘und nit fern davon do stet ein grosz ern’ (ehern) ‘haupt von einem aptgot, das ist grosser dan ein saltz scheil und dopey die hant desselben aptgotz, hat ein maiestat apfel in yr hegriffen, gar wercklich gemacht’ (Muffel, p. 14). ‘Item in sulla piazza in sur un pezo di colonna una testa di giogante di hronzo e uno hraccio con una palla di hronzo’ (Rucellai, *Il Giubileo dell’ anno 1450*, *Arch. St. Pat.*, 1881, vol. iv, fasc. iv, p. 572). Solinus in his description says that St. Sylvester, after destroying the figure of Apollo, ‘Caput vero et manus dicti idoli cum pomo ad palacium in laterano fecit poni in memoriam; quae palma & caput Samsonis falso vocatur a vulgo’ (*De mirabilibus mundi*, Venice, 1491, p. G ii v). The following passage occurs after a description of the ‘Colixeum’: ‘ac̄ da poi el d̄co sc̄o bonifatio papa el chapo e lamano desso idolo fece ponere per memoria alla ecclesia di sancto iohanne laterano. & chussi ene àchoi de mettalo & dichono li grossi homeni che la e la testa & la mano di sampsone ma non e vero come o d̄co & lavanzo de esso idollo disperso qua & la per roma’ (*Elificazion di molti palazzi*, Venice, 1480, p. A iii v. Compare Urlichs, *Cod. Topogr.*, p. 136). In Plate No. I of De Rossi’s *Piante iconografiche di Roma* it will be noted that the head and hand of the Colossus are shown close to the *Sancta Sanctorum* of the Lateran, and that the statue is also there. In subsequent plates the head and hand are no longer shown; but the statue appears as late as Plate VIII, when the following words are written (in another hand to the engraver’s) on the plate: ‘Haec enea equestris statua M. Aurelii Antonini Severi aut Septimi Severi, nunc posita capitolio.’ It is also noteworthy that Coliseus is spelt so in Plate I, and that in Plate II the building is covered with a cupola, which very likely refers to the legendary description of the heavenly spheres given in our MS. The colossal head of Domitian (then believed to be either that of Commodus or of Nero) was removed from the Lateran Palace, together with the hand holding an orb (popularly known as the *palla Samsonis*), by Sixtus IV in 1471, and taken across to the Capitol. They found

Of þat place whech þei clepid pantheon. cap xu.

Pantheon was eke a notable place now it is called sca maria rotuuda ul<sup>1</sup> sca maria ad martires. And of all þese names schal be mad<sup>2</sup>. In þat same tyme þat kyngis had cedes at rome and consules had þe gouernance ther was a man a mongis hem cleped marcus agrippa grte of witte and of power. This man was sent be þe auctorite of þe seuate for to conquerre þe west parties of þe world. And took with him iiii legiones and went down in to þe lower<sup>r</sup> cuntres conqwered on to her emp̄i all þe sueues and saxones and many oþir. Whan þis conquest was performed and he com hom receyued as a uictouþ not longe aftir on of yoo ymages þat stood with her belles a boute her nekkis in þe capitole ronge his belle and turned his face a wey fro þat coost þat he be held be fer and þis same ymage was named and markid on to þe kyngdam of perse. This say þe prest þat was ebdomadary for þat weke whech lay and wayted up on swech chaunces as his office was he roos up a non went up in to þe capitol on to þe lordes and teld in sothnes þat þe puple of perse was redy to debate and purposed to rebelle. Thei gadered her councell to make remedy a geyn þis rebellion and all þei consentyd þat þis marcus agrippa schuld goo on to þis conquest for too causes. On was for he had sped so weel in his oþir iornay, a noþir cause for his puple was redy on to his hand and he as late experte knew best þe condiciones of hem what þei coude doo or ell what þei myth doo. This man refused þis charge alleggyng þe labour þat he had late and þe litil rest aftir þat. Neuyrþelasse at grete instauns of þe senate he took a uisement of iiii dayes to zeue hem yanee a final answer. Hom he gooth heuy and þouthful stodyng on þis mater of þe grete distaunce of þe weye of þe perel eke in þe see aud moost for þe power as was reported yat þei of / perse had purveyed a geyn rome. f. 368 r Thus as he lay half a slepe þere appered on to him a fayr woman sche counforted him as he þout & bad him be myry for if he wold doo aftir hiȝ councell he schuld haue as fayr a iornay as euyr had conqwerouþ of rome. The man in þis uisioun as he þoute spak on to þis lady he had merueyl he seide what sche was þat hitȝ him so grete þingis of whech he stood sore in dout. Sche answerd on to him þat sche was modyr of þe grte goddis celestial wyf on to saturnus modir on to jubiter neptune and pluto my name sche seith is cibele whcch in ȝouȝ sacraries is rehersed witȝ gret solempnite. O blissid modir seith þis man will ȝe now make me sewir þat I schal haue þe uictorie at þis iornay. | ȝa treuly sche scith so þou make þis a new home under the portico of the Palace of the Conservatori; and formed an historical group together with the celebrated brazen wolf of the Capitol (Michaelis, *Römische Mittheilungen*, 1891, p. 14 and note).

<sup>1</sup> 'ul' = uel.

<sup>2</sup> 'mencion' in margin of MS.

byhest þat þou schalt make me a temple of þat schap whech I schal deuyse on to þe. There sche dynysed hem aþ þe schap of þe temple both in heith and in brede and he be hite hiþ aftir his iornay sped he schuld fulfiff al þat sche had comaundered. He roos up in þe morownyng weel cunfortid told aþ þis councell on to þe senate and aþ þat euyr he had be hitz þei promissed to fulfille. Men myth ask her whi ouř lord suffered þese wikked spiritis þus to apper and þus undir simulat religioum to make men spend so grete good in þe deueles seruyse. As for þe sufferauns of god þat mater is inperscrutabil saue þat seynt paule seith þat for þe grete defautes whech weř in her lyuyng þei weř worþi for to be disseyued. Thus seith he in þe epistill ad romanos. To þe oþir party whi he suffered swesch richesse to be spent in þe deueles seruyse summe men answer because it was wrongfully gote it had þe lesse grace for to be weel spent. Smmme men sey bettir þer to þat god mad a puruyaunce at þat tyme þat þoo grete houses whech were rered up for errour or for vanyte schuld aftirward serue in betir use to worship of god and seyntis as dauid took þe crowne of an hethen kyng and wered it him selue þis rede we in þe secund book of kyngis. Now to telle ouř processe þis marcus agrippa restored his hoost and with grete strength went in to perse many schippis had he for he led with him u legiones. Pere withi grete labouř and many batayles he ouyr cam hem and pnt hem undyr gretter tribute on to rome þann þei weř by fore. Thns comth he hom nictouř and is receyued with grete worship. A non as he hath rested him a while he by gan þis temple with ful grete cost for it is a meruelous hous and a grete whech myth not haue so grete sintiris<sup>1</sup> as þe arches ar wyde and þerfor he ded make a grete hilf of erde and couchid aþ þese uoutes þerupon and in þe erde was þrowyn mech mony þat þe puple aftir edificacioun of the hous schuld be glad for to bere oute þe erde.<sup>2</sup> Eke þe porche is made with pileres

<sup>1</sup> Centering.

<sup>2</sup> «Giacomo da Voragine racconta nella *Legenda aurea* (ed. del Grässle, cap. clixii, p. 157) una storia assai appropriata al concetto che nel medio evo si ebbe della ricchezza dei Romani. Quando a Roma si prese a costruire il Pantheon, di forma rotonda per significare l'eternità degli dei, si vide che stante l'ampiezza del giro non sarebbe stato possibile di alzare, con gli aiuti ordinari, la testudine, ossia la cupola. Allora si pensò di riempiere di terra, mescolata con denari, tutto il vano dell'edifizio mano mano che le mura crescevano sopra suolo. A questo modo si potè compiere agevolmente l'opera e compiuto che fu, si diede licenza a chiunque volesse trar fuori di quella terra di appropriarsi le monete che vi avrebbe trovato. Accorse gran moltitudine di gente, e in poco d'ora fu votato il tempio» (Graf, *Roma nella memoria*, &c., vol. i, p. 180). In Vasari's Life of Filippo Brunelleschi a similar proposal was made at the time of the celebrated discussion as to how the dome of the cathedral at Florence was to be built. He says: 'E non mancò che dicesse che sarebbe stato bene empierla di terra e mescolare quattrini fra essa, acciochè, volta, dessino licenza che chi voleva di quel terreno potesse andar per esso, e così in un subito il popolo lo portasse via senza spesa' (Giorgio Vasari, *Le vite de' più eccellenti pittori, scultori e architetti*).

of marbil so hye and so grete þat it is mer/ueil for to se and for to þink f. 368 v  
 who þei myth be caried or lift up. Aftir þe hous was mad he sette up  
 a ymage of cibeleis in þe heith of þe roof whech ymage was made of bras ful  
 weel gilt a boue and ouyr hir hed was þat coproun<sup>1</sup> þat stant by for seynt  
 petres cherch who it cam þere or in whos tyme schal be declared aftirward in  
 þe secund book. Sufficid now of þis place þus mad in þe honour of cibeleis  
 modir of þe goddis and neptune god of þe see in special and all oþir goddis  
 in general. Summe men sey þat þis þing was doo in domicianes tyme and  
 þe elde cronycles sey it was doo in the consules tyme. Whech begunne to  
 gouerne rome at þe last kyng and cesed whan þe first emperouř cam whech  
 was julius cesar eke be twix iulus and domician were ix emperoures. Her  
 be to opiniones let men chose what þei will.<sup>2</sup>

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Of þat fair place cleped ara celi. cap xii.

Ara Celi is now a ful solempne place standyng on a hilf fast by þe capitol  
 it is not ouř occupacioun for to telle what it is for þat longith to þe secunde  
 book but for to telle what it was. Ther was a emperouř at rome clepid  
 octauian next regnyng aftir julius cesar for he was cosyn on to iulus. This  
 emperouř with grete labouř and prudens mad subiecte on to rome all þe  
 naciones of þe world þus sey þe romanes. We sey þat crist ded þis for whan  
 he schuld come & take mankynde and ioyne it on to his godhed he wold  
 haue a general pes þorw oute þe world whech fell in þis mannes tyme þe xlii  
 ȝer of his regne. The senatoures and þe puple of rome þat knew not crist  
 ne receyued him nowt seyn all þis pes had in þis mannes tyme tendred eke  
 þe grete iornayes þat he had mad considered alsoo þe beute of his persone  
 þei cleped him on to her capitol and had on to him swech wordis. | Lord  
 hiest of myth fayrest of beute moost fortunat to pees and trancquillite we se  
 weel and perseyue þat þis þing myth neuyr be doo be a worldly man. | Wherfor we undirstand weel þat þere is a grete part of deite regnyng with  
 inne þe and for þat cause we alle with on assent ar þus acordid to worship  
 þi persone as a god to sette up þi statue and a lawe þerupon þat who so euyr  
 come forby and do it no worship he schal be ded. Refuse not þat we profir  
 for of uery loue and puř deuocioun we offir to þou all þis seruyse. The  
 emperouř heryng þese wordes stood al a stoyned knowing him a man corruptible  
 and dedly prikkid þus with ueyn glorie on þe o side and with fer of deth  
 on þe oþir side ȝaue hem þis answer. ȝe schal he seith graunt me leyser

<sup>1</sup> ? cuprum = copper.

<sup>2</sup> For the early legends regarding the Pantheon see the *Mirabilia* commencing: 'Temporibus consulum et senatorum Agrippa . . . quod Caesar ei concessit' (Urbach, *Cod. Topog.*, pp. 99-101; Nichols, *Marvels of Rome*, pp. 46-50; Graf, *Roma nella memoria*, &c., vol. i, pp. 130-2).

and auysement of þis mater and aftir tyme I haue a uised me þe schal haue swesch answere with whech þe schal be plesed. Aftir he was go fro hem he sent for a woman þei cleped hir sibillam tiburtinam eythir was sche cleped f. 369 r so for sche dwelt in þat cite or ellis for / sche was boþ in þat cite. Whann sche was come he rehersed on to hiþ all þat þe senate had purposed on to him and sche took of him iii dayes of auisement in whech sche fastid ful streytyl praying þe grete god of heuene to þeue hir grace þat sche schuld beþ þe emperouþ an answer whech schuld be plesauns to god and worship to his persone. Here may men se þat be for cristis birth were ful goode and holy creatures nowt only in þe iewis lawe whech was þoue be moyses but eke a mongis þe hethen men as romanes weþ dwelt sum folk whech be uery inspiracioun of god had þis undirstandyng þat þei knewe wel þere was no god but on maker of heuene and erde, þei knewe eke þat þoo mawmentis sperd in templis had no part of deite as þe puple supposed but al was erroþ and mysbeleue. Whan þis woman in fastyng and prayeþ had continued þese iii dayes sche mette with þe emperouþ rith in þe same place called now ara celi þann was it clepid octauianis chambir and þere had sche meruelous wordis on to þe emperouþ for sche as þis story seith brout him þidir xxvii uers þe first begynnyth. Judicij signum tellus sudore madescit in whech xxvii uers in capitales of hem was conteyned þis sentens. Iesos cristos tenuyios sother,<sup>1</sup> in latyn þus. Iesus Xpc dei filius saluator, in english þus. Iesus crist þe son of god our sauþouþ. Of þese uers and þis sibille spekith seint austyn in þe xiiii book de ciuitate dei but sumwhat (diu) seth he fro þis croniche whech calleth hiþ tiburtinam for austin clepit hiþ erutheam. Aftir yese uerse red and expowned as þei loked up þei sey þe beuene opyn and a grete clernesse brith as þe sunne eke an auter þei seyn and on þe auter a fair mayde standyng and in hir arme a child. Summe bokis sey þat þis mayde with hir child appered in a sunne and summe sey þat þer appered þat day þat crist was bore iii sñnes and alle iii in schort tyme turned in to on, be whech þing as þei say was undirstante þat in þe godhed aþ iii personnes and on of þese iii took on kynde of þis mayde. Othir men sey þat þis þing signified who iii kyndes godhed soule and flesch schnld be ioyned in o persone. Whan þe emperouþ had be hold þis a gre while he herd a uoys fro heuene soundyng þese wordis. This is þe auter of god to þis loke þou do worchep.<sup>2</sup>

<sup>1</sup> Ἰησοῦς χριστὸς θεοῦ Τίτος Σωτῆρ.

<sup>2</sup> Tempore Octaviani imperatoris senatores videntes eum tantae pulchritudinis, quod nemo in oculis eius intueri posset, et tantae prosperitatis et pacis, quod totum mundum sibi tributarium fecerat, ei dicunt: "Te adorari volumus quia divinitas est in te; si hoc non esset, non tibi omnia subirent prospera." Quod renitens indutias postulavit ad se sibillam tiburtinam vocavit, cui quod senatores dixerant recitatavit. Quae spatum trium dierum petiit in quibus artum ieinium operata est, post tertium diem respondit impera-

A non þe emperouř and sibill fell down to ground and ded reuerens and deute to þat lord þat wold schew him swech maner misteries. All þis was don on þe same day þat crist was born þat not only bedlem schuld haue knowing of crist, ne not only schiphardis in iude, ne not only þe kyngis of þe est, hut men of rome whech weī fer fro þe trewe feith. Thoo went þe emperouř on to þe senate and teld hem of þe gret merueilis whech he had seyn. þeī he refused all þat þei profered him and seide he wold be seruaunt on to þis child euyr whil he may lyue. The senate consentid to all þat is don and go hom euery man / musyng up on þis site whech þe emperouř and f. 369 v  
eke sihill had seyn. Sone aftir he ded make an auter in þe same place<sup>1</sup> and called it ara celi, now it is a ful solempne conente of frē myenouris and be cause we schul not talk þerof in þe secund book for it is neythir on of þe uii cherches ne non of þe patriarchal cherches whech be clepe staciones þerfor wil I write her uers whech I red þere. Cunctarum prima que fuit orhe sita Noscas quod cesar tunc struxit octauianus Hanc aram celi sacra proles cum patet ei.<sup>2</sup> Thns mene þei in englisch with declaracioun and addicioun of moo termes for esieī undirstandynge. The first church of all cherches þat weī mad in þis world is þis. Knowe weel þat þe emperouř octauian mad þis same. He cleped it þe auter of heuene whech tyme þat þe mayde with hir child appered on to him. This same place as I fond writen

tori, "Hoc pro certo erit, domine imperator : Iudicii signum tellus sudore madescet, E celo rex advenient per secula futurus, Scilicet in carne presens, ut iudicet orhem." Et cetera quae secuntur. Illico apertum est celum, et maximus splendor irruit super eum. Vedit in celo quandam pulcerissimam virginem stantem super altare, puerum tenentem in brachii; miratus est nimis et vocem dicentem audivit: "Haec ara filii dei est"; qui statim in terram procidens adoravit, quam visionem senatoribus, et ipsi mirati sunt nimis. Haec visio fuit in camera Octaviani imperatoris, ubi nunc est ecclesia sanctae Mariae in Capitolio. Idcirco dicta est ecclesia sanctae Mariae ara celi' (Urlichs, *Cod. Topog.*, pp. 95-6). See also paper on the legend of Ara Caeli, read before the British and American Archaeological Society in Rome by Dr. Ch. Hülsen in February, 1907, published in *Proceedings of the Society* for 1906-7; Nichols, *Marvels of Rome*, pp. 35-8.

<sup>1</sup> In the Middle Ages it was believed that Augustus had adored the infant Christ, and that Tiberius, Titus, and Vespasian had received baptism. Eusebius, S. Jerome, and Orosius all believed that Philip was a Christian. This was also believed by Baronius and l'Huet, hut disputed by Pagi (see Graf, vol. ii, n. 45, p. 75). It is stated that Alexander Severus was not only a Christian, hut that he also endowed the Church liberally (see Godfrey of Viterbo, *Speculum regum*, v. 1026-31). Giacomo Malvezzi says that during the reign of Philip, the most Christian Emperor, the church of S. Peter in Brescia was dedicated (*Chronicon*, dist. iii, C. 5). See also Urlichs, *Cod. Topog.*, pp. 101-3, which gives a long account of Philip; Graf, *Roma nella memoria*, &c., vol. ii, p. 75.

<sup>2</sup> Curiously enough, the first line of the inscription (which still exists) is not found here. The remainder is quite correct (see Forcella, *Iscrizioni*, &c., vol. i, p. 131). The missing line is as follows:—

Luminis hanc almam matris qui scandis ad aulam:  
and the inscription is cut in Gothic letters.

þere was consecrat be anaclete þe pope whech was þe iiii fro petir. And up on to þis are þe fayrest greces of white marbil þat be in þe world for þere be as I haue mynde ui scoð and eyte.<sup>1</sup>

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Of þat place þat stant fast be þat ȝate called flaminea. cap xii.

Fast by þat ȝate whech þei clepe porta flaminea þis same octauian did make a grete touȝt whech he clepid þe emperoures castell wheþir it was þe grete round hilf þat stant þere and all þe housyng is distroyed sauе uoutis in þe ground or ellis it is a grete touȝt of ston þat stant nyher the foreseid ȝate it is to me a doute.<sup>2</sup> But þis mech fynde I wrytyn þat he mad þis werk to þis entent þat emperoures schuld be byried þere. Edified it was with grte tables of marbil and in þoo tables grauen þe conquestis of rome. Therfor hope I ȝet þat þis same touȝt þat stant ȝet a grete part is þat same. He called it þe castelle augustali,<sup>3</sup> augustus is as mech for to sey as an emperour

<sup>1</sup> The church of S. Maria in Ara Celi was founded about the fifth century near the Temple of Juno on the Capitol. Its old name was S. Maria in Capitolio, and it became known by its present one about the fourteenth century. The convent is mentioned in the year 882; in 1250 Innocent IV gave it to the Franciscan Order; previous to this date it had been held by Benedictines. It was reconstructed by Paul III, who connected it with the Palazzo Venezia by means of a covered way (only recently destroyed), along the Via della Pedacchia and the Via della Ripresa. The tower of Paul III and a great part of the convent have been destroyed to make room for the monument to Victor Emanuel (Armellini, p. 376; Marucchi, p. 258; Nihyy, p. 341). Our chronicler must have counted these steps. At present there are 124. Alterations in the Piazza below them will account in all probability for the other four. The following note is interesting: 'Und vor derselben kirchen pey dem Capitolum do stet ein nodel darauf ist ein gulder knopf, do liegt Octavianus in begraben . . . un des sind in dem Capitolio in die zurstortten maur zwifeltig pogen in das neu gepey gemacht, izunt leckt' (legt) 'man das gemein saltz hin und in den geschriven ist mit sehr gan alten puchstabien und die das saltz nahet ausgessen hat; noch ein grab darein Gaius Puhlius und sein erhen darein gelegt worden, das do dy rathbern und das volk schufen von ir ere und tugend wegen' (Muffel, p. 52).

<sup>2</sup> There would appear to be some confusion in the author's mind here, and he is not certain which is the 'tower' of Augustus; the tower by the gate, or the Mausoleum (now the Augusteo). On referring to De Rossi's *Pianta iconografiche di Roma*, it will be seen, in Plate IV, that the mausoleum and the tower by the gate are both marked; and, in the large plate (in sections) at the end of the hook, the latter is called the 'torre dove stete gran tempo il spirito di Nerone'.

<sup>3</sup> 'Ad portam flaminiam fecit Octavianus quoddam castellum quod vocatur Augustum, ubi sepelirentur imperatores, quod tabulatum fuit diversis lapidibus. Intus in girum est concavum per occultas vias. In inferiore giro sunt sepulturae imperatorum; in unaquaque sepultura sunt litterae ita dicentes: *haec sunt ossa et cinis Nervae imperatoris*, et victoria quam fecit; ante quas stabat statua dei sui, sicut in aliis omnibus sepulcris. In medio sepulcrorum est absidia ubi sedebat Octavianus; ibique erant sacerdotes facientes suas querimonias. De omnibus regnis totius orbis iussit venire unam cirothecam plenam de terra quam posuit super templum, ut esset in memoriam omnibus gentibus Romanam venientibus' (see chapter xxiv of this part and note; Urlich, *Cod. Topog.*, pp. 106-7; Nichols, *Marvels of Rome*, pp. 80-1). There is a short description of the Mausoleum Augusti in

and þis name was first ȝoue to octauiane for þis skil for augeo auges is as mech to sey as to make a þink moþ þanȝ it was, and because þis man moreð þe empir of rome with grete conquestis yerfor þei ȝoue him þis name and mad eke on to his worship on of þe monthis of þe ȝer to ber his name. This same octauian had a special loue as it semeth on to þis ȝate and þis strete þat gooth þerby. The cause of þis specialte is alegged in a book de uiris illustribȝ þat dominicus de arecio mad ca<sup>o</sup> nero, wher he writith þus whann octauian had wedded his new wyf he bront hir hom by þis same strete and þis same ȝate. And happed as sche cam be þe weye an egle to flye ouyr hir whech had caute a white henne to his pray. The henne had in hir mouth a braunch of lanreþ with ripe bayes yeron, for euene as sche stood for to fede hir þe egle caute hir up and whanð he had boþ hir but a lityl space he lette henne braunch and all fall in þis ladies lappe.<sup>1</sup> / Mech lokyng f. 370 r was on þis and busy rounyng<sup>2</sup> be twix þe lordis what þis myth be tokne. The grete maystiris of swech sory sciens of magik and sorsry wer counceilled what þis schuld mene but þei wolde ȝeue non answer þerinne but comaunded þat þe braunche schuld be sette and þe henne kepte. And þat ȝere as writith þis man were in þat plage of rome moost plenty of hennys þat euyr men herd sey. Eke fro þat time forward in þat partie a mongis her uines þei planted many laureris and ȝet be þere many growyng in enery vine. Be for in þe chapitir of ȝates we seid þat þis ȝate is cleped porta flaminea of a prouynce þat hatȝ þe same name and þis ȝate is þe weye to þe same prouynce. This was seid þanȝ undir auctorite of gernase and ȝet we sei þe same. But oute of þis may men sone contryue a newe colouȝ why it is cleped flaminea. For flameum flamei<sup>3</sup> as seith catholicon is a kerchi or ellis a large wypil mad of red silk all þinne with whech ȝong women hid her face þat here shameful a baschid chere schuld not gretly be aspied. Lucane in his seecnnd book berith witnesse of þis exposicione wher he seith. Lutea demissis uelarunt flamea uultus. The poete seith þt with red kerchies þei hillid her schamful facis. For luteus is take in gramer both for ȝelow and red. Than conclude I þus of þis mater in as mech as þis lady rood with swech a kerchi be þis same ȝate in whech fell on to hir swech a notable

Häutle's account of the embassy of Johann Gottfried von Aschhausen, Prince Bishop of Bamberg, who visited Rome in 1612-13. It is particularly interesting, because he says that he saw the statue of Augustus and that of Agrippina the mother of Nero in the building itself (*Litterarischer Verein*, Stuttgart, 1881, p. 195 et seq.).

<sup>1</sup> The site of this event is the Alta Semita on the Quirinal hill, see *Bollettino di Archeologia Cristiana*, 1870, p. 111, 'domum positam in hac urbe regione quarta iuxta locum qui appellatur Gallinas albas' (S. Gregorii *Epistolae*, lib. III, II ep. 17, ed. Maurin, t. ii, p. 636; Priller, *Die Regionen der Stadt Rom*, 10-11).

<sup>2</sup> whispering, secret consultation.

<sup>3</sup> flammeum, a bright-coloured bridal veil.

pronosticacioun þerfor of hir ueil whech is clepid flameum cleped þei þeȝate flamea þouȝ it weȝt so þat it had þe same name he for.

Of þe place cleped septisolum. cap xiiii.

Septisolum<sup>1</sup> alsoo was a famous place it stant fast be seynt gregories monasterie a meruelous place of bildyng for in þe west side it is mad of grete aschler stones and þoo ar all to schake as þouȝ þei schuld falle. The oþir iii sides ar open with peleres of marbil so disposed þat þere he distincke uii setis he twix þese pileres and so soundith þe name of þe place,<sup>2</sup> for septem is seuene and solum a sete þat is for to say seuene setis. A boue þese seuene setis are oþir seuene & eke aboue þo seuene ar oþir seuene þat it is merueil who þo heuy pileres of marbil myth he caried up so hy. Of þis place he thre opynyones wherof þat it serued. The romanes sey þat þei dwelt þeȝt þe uii wise men whech þei clepe þe uii sages. We rede þat þere weȝt uii wise men in grece whos names he redy in cronicles. Þe first hith pitacus, þe secund solon, þe þird eylon, þe fourt piriandus, þe fift cleohulus, þe sexte bias, and þe uii bienus.<sup>3</sup> But þese men leued not all at ones at o tyme and þouȝ þei had he at o tyme I wene þat þei come neuyr at rome. To þis sey þe romanes þat þis place was mad for oþir seuene hut þei haue not heȝt names rydly. Wherfor I ȝeue no grete credens to þis tale for þis cause namely for all

f. 370 v / þe grete clerkis of rome for þe most party had places of heȝt owne as seneca

<sup>1</sup> The name was corrupted into Septizodium, Septidonium, and later Septemsolum, Septem Solia, Septisolum, Septa Solis, Sedes Solis, Septem Viae. For the last see Hülsen's *Anonimo Einsiellense*. In the sixteenth century, *Schola Septem Sapientium*, &c. (Jordan, *Topographie*, vol. ii, p. 511). In the *Mirabilia* it is described as the '*templum solis et lunae*', but the *Magliabecchiana MS.* says: 'Ad septem solia fuit templum omnium septem scientiarum, et posito quod aliqui velint dicere templum solis fuisse, vel domum Severi Afri; sed derivatio sua est septem artium scilicet septem omnium scientiarum domus' (Urlichs, *Cod. Topog.* p. 167). See also Graf, *Roma nella memoria*, &c., Appendix to vol. i, p. 569 et seq.

<sup>2</sup> 'Do ist auch das studium, darynn die siben kunst gefunden sind, und sind siben gaden' (Stockwerk) 'von seulen und sust gezirt und auf einander gesetzt gar kostlich und ist ein tempel gewest der göttin Vesta (\*) die ein gottin des feurs gewest ist über all öffn' (Muffel, p. 58). (\*) Vogt notes here: 'Muffel scheint hier die sog. Schola xantha und den Vestatempel für ein und dasselbe Gebäude zu halten, was unrichtig ist. Beide standen nicht einmal neben einander.'

<sup>3</sup> Ranulf Higden gives their names as follows: he names Thales of Miletus as the first in vol. iii, pp. 62-3, and on pp. 64-6 he adds: 'Ceteri sex sapientes tempore transmigrationis Iudaicae floruerunt, qui tamen nulla post se scripta reliquerunt. Sed quadam morum honestate homines docuerunt. Horum nomina sunt: Pittacus Mitylenaeus, Solon Atheniensis, Chilon Lacedemonius, Perianderus Corinthius, Cleobulus Lydius, Bias Prienaeus. Valerius, libro quarto, capitulo primo, *De mensa aurea*.' In the Trevisa and Harleian MSS. Bias is called Bias Pieneus or Pienus. Our author has copied the names but has omitted Thales (of whom a separate and longer account is previously given by Higden); and, to make up seven wise men, he makes two of Bias, viz. Bias and Bienus.

tullius caton boys<sup>1</sup> and eke salustius. | An othir opinion red I in dominicus book de arecio þat it was clepid septisolum for whann octauian cam hom fro all his conquestis and was in pees with al þe world þe romanes ordeyned þer þat he was receyued with uii snndry worchippis perauenetur of euery sciens of þe uii liberal was mad sum special pagent in comedacioun of þe man. | I red eke a noþir tale at seynt gregories monasteri be þe schewyng of an englisch monk. It was and is writyn þere þat seynt gregory occupied þis place with grete maisteris of all seuene sciens at his cost þat what man wold com lerne ony of þe seuene he schuld frely lerne in þat place.

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Of þat place whech is clepid archus prici tarquini. cap. xix.

Archus prici tarquinii is an othir place and in uery suyrte I wot not where it standith.<sup>2</sup> The descripciou[n] of þe place schal I write as I fynde leuynge þe soile for to be soute of hem þat wil walk and take heed mor bisisly þan I ded. Martyn<sup>3</sup> seith in his cronicle þat it stood be twix þe mount auentyn and þe grete paleys and it had as he seith too ȝates on in to þe est an oþir in to þe west meruelously disposed as we schal trete aftirward. Martyn clepith þis place circus prici & þe cronicle clepith it archus prici. Archus is a arche rered for a uictou[r] circus is a place mad for rennyng of hors. This place was of ful grete beute and so meruelously mad þat þouȝ þere stood nenir so many men þerin schuld neuir man lette oþir to see þoo games whech we[re] exercised þer. Al a boue we[re] arches mad with gold and precious stones and a boute þoo arches was sitting mad for women for to se þe grete dedis þat we[re] exercised þere in the kalend s of may. In þe myddis of pese arches were too hy columpnes þe lesse had lxxxviii feet on heith, and þe grette[re] had cxxii. Al a boue þis hy pile[re] stood a hors of metall gilt ful weel. And a noþir hors on þe oȝate whech we[re] made with svech

<sup>1</sup> ? Boethius.

<sup>2</sup> The author appears never to have seen this monument, hut it is shown in Plate III of De Rossi's *Piante iconografiche*, and would seem to have been close to the churches of S. Sahina and S. Alexis.

<sup>3</sup> The Martin here referred to is probabli Martinus Polonus, who was a native of Poland, although some authorities say that he was a Scotsman and others a Frenchman. He was of the Order of S. Dominic, and was penitentiary to John XXI and Nicholas III. The latter nominated him Archbishop of Gnesen in Poland; hut, before he could take possession of his charge, he died at Bologna, on June 27, 1278. He wrote a chronicle which was afterwards continued on to 1320, which led to the helief that he lived up to that date. But this must have been the work of a later writer, for Martin himself says, in the preface to his work: 'Ego F. Martinus domini papae poenitentiarius & capellanus, ex diversis chronicis & gestis summorum pontificum & imperatorum, praesens opusculum usque ad Iohannem XXI papam deduxi inclusive.' John XXI died in 1277 (Moreri, *Dictionnaire historique*, Paris, 1732).

countenaunce þat it semed uerily on of hem schuld renne a geyn þe oþir. Eke al a boue þese werkis was a sete for þe emperor whann he wold see þese pleyis.<sup>1</sup> But aft þis is down and as I seide be for I am in doute wheþir it was þis place or nowt for þere be oþir biggingis whech to my dom<sup>2</sup> weþ moþ likly þan þis þat swech werkis schuld be þere.

Of þe place bi for seint petir kirk cleped cantarus xx

There is a uoide place by for seint petir cherch closed in al with housyng and in þe myddis þerof stant a fayr disposed werk sumwhat lich a cundite. This werk þei sey mad symon magus whech was grete enmy to petir and poule and gretly meynsteyned be nero thei clepe þis same werk cantarūs<sup>3</sup> and cantarus as sey auctores is a uessel in whech men beþ

<sup>1</sup> Here the author is quoting verbatim from the '*descriptio plenaria*' of the *Mirabilia*, which he calls the chronicle in this connexion (Urlachs, *Cod. Topog.*, pp. 110-1: 'Circus Prisci... visebant ludum'). Nichols thinks the writer is referring to the Circus Maximus (Nichols, *Marvels of Rome*, pp. 103-5, n. 211).

<sup>2</sup> 'dom', Norw. dialect = deemng, judgement.

<sup>3</sup> Muffel mentions the Cantharus as having been brought by evil spirits from Troy to Constantinople, and from Constantinople to Rome. It was then placed above the Pantheon, and afterwards removed to the Atrium of S. Peter's. He describes it as: 'auf die vi merhlein seul gesetzt worden und ist sunst mancherley zir darumh gesetzt von eren pfahen' (pfauen) 'und tyeren darein gossen gar kostlichen' (Muffel, p. 19). 'Also wen man hin uff kompt so heist es im paradise, da ist in der mitt ein knopff von messig gross (?) der stundt uff d'kirche Maria rotunda die weil sie was ein tempel der aptgoter da man sie weihet fiert der teuffel den knopff enweg und warff in in dye Tihur zü Rom und man hat in durch wunder her gesetzet zu einem zeychen' (*Ein Büchlín*, &c., Strassburg, 1500, p. c ii). [Two copies of *Ein Büchlín* have been consulted. One is in the Bodleian Library, the other in the British Museum. These are apparently of two different editions. The Museum copy has the following words written on the fly-leaf: 'Auctor huius tractatus est Onophrius Pauvinius, Veronā, Italius Eremita Augustinianus, supposito nomine Stephanus Blanck, Passavianus, edidit hic librum anno 1550' (*sic*) 'occasione Iuhilaei suh Alexandro VI papatus ipsius anno 9.' When quoting from the British Museum copy the letters B.M. will be added to the title of the book in the footnotes.] As to the manner in which the Cantharus came to S. Peter's, see *Stacions of Rome*, E. E. Text Society, 1867; *Vernon MS.*, ah. 1370; and *Porkington MS.*, No. 10, ah. 1460-70, p. 20.

Upon his heued . a couert of hras.  
To seynte petres . hlowen hit was.  
With a wynt of helle . as I. trouwe  
For no mon mihte hit . pider haue prowe.  
þer hit stont . I. telle je.  
3if þou go pider . pou may hit se.

See also Graf, *Roma nella memoria*, &c., vol. i, p. 132, and n. 57. There is a description of the Cantharus in the *Mirabilia*, in which the place is called the Paradise of S. Peter (Urlachs, *Cod. Topog.*, pp. 105-6 and 118-19). See also Dr. Hülser's full and interesting article on the Cantharus of old S. Peter's, and the ancient Pigna fountain (Hülser, *Römische Mittheilungen*, 1904, p. 87 sq.).

wyn with / merth and uphap þis fals man whech was gretly exercised in f. 371r  
 wischcraft and ful familiarit with spiritis mad swech grete uesteles for to  
 meue and stere. This ueste was arayed with meruelous pileris of porphiri  
 ston with tables of fayr marbil with copir platis anameled and gilt with  
 flouris birdis and delphuns of meruelous werk whech had dyuers spoutes  
 rennyng with watir. In þe myddis of þis werk now stant þe pynot þat was  
 sumtyme a curyng on to þat place clepid þoo dayes pantheon now sca maria  
rotunda. This pinot had sumtyme certeyn pipes of led in whech watir was  
 caried ful sotilly to alle men þat had nede þerof. And a grete part of þt  
 same watir was caried to þe emperouris bath<sup>1</sup> be sotilly yimaginaciones but  
 principally be nygromancie and wischcraft of þis forseid man simon magus  
 whech was ȝoue al to swech þinggis. But now be aff þese þingis distroyed  
 for yere is left no þing of swech sotiltees.

Off þe sepulturis of Romulus and Remus. cap xxi.

Thei is eke a place be twix seynt petir cherch and castell aungell whech  
 þei clepe aruagia<sup>2</sup> whech is as mech to say as a place in a feld for aruus in  
 þe latyn tunge is a feld. In þis same place stant a grete hill mad of ston  
 in whech romulus body lith. And þis hill was wallid a boute sum tyme  
 lich a warde of a castell with grete marbill stones but cristien men at com-  
 aundment of þe pope in elde tyme took a wey þoo stones & mad þerof þe  
 grecis and þe pauiment be for seynt petir cherch. It had eke a noplir wall

<sup>1</sup> The 'emperouris bath' is described by Adinolfi, in his chapter on the Acquedotto Sabbatino. It is also mentioned by Petrus Mallius, in his account of the Vatican under Alexander III, and was in the position assigned to it by our chronicler. In course of time its name was confused with that of the pilgrims' bath. It was close to the Cantharus (Adinolfi, vol. i, p. 161).

<sup>2</sup> Dr. Hülsen has very kindly furnished the following note: 'The word "arvagia" must be a corruption of Almachia, and the author must have had a guide-book similar to the *Anonymus Magliabecchianus*, who begins his description of the Vatican territory with the words (Urlachs, *Cod. Topog.*, p. 161; Jordan, *Topographie*, ii, 626): "in Almachia, id est iuxta S. Marian transpontinam, est meta, quae ut dicitur fuit sepulcrum Romuli". It was easy to invent the etymology from "arvum", but I find no other mention of it. The name Almachia itself is a corruption from Naumachia (see my dissertation *Il Gaianum e la Naumachia*, p. 24). The "great hill made of stone" is the Meta Romuli itself; it was believed by some authors that Pope Donus (676-8) took away the marble decorations when "atrium ecclesiae S. Petri qui est ante ecclesiam in quadriporticum magnis marmoribus stravit". See Duchesne's note to the life of Donus in the *Liber Pontificalis*. Muffel thinks that the shape of the tombs (pyramidal) was made so "in der meynung das kein hund auf yr grab kummen soll". He also calls the bridge of S. Angelo the "donerpruck", saying: "die ander nodel stet pey der Tyber prucken die toner prucken genannt, die ein keyser fur das wetter machen liess, dem geweissagt was, das er vom weter erschlagen solt werden, und die hat ein loch oder spelunk; do ging er eins tags, do es ser heytter und schon am hymel was unter das loch; von stund an erschlug in das wetter" (Muffel, Michaeli's edition, in *Römische Mittheilungen*, 1888, p. 260, n.\*).'.

with outer þis as a doble warde and fast by was a strete called tiburtineum and eke a grete market place to ward þat hill þer seyt petir was crucified but all is turned now ad seruyth in bettir use. In þese stones of þese walles was mech grauyng of certeyn hethen stories with pecokkis and oþir birdis of metall ful weel gilt and a bult in þe myddis ful weel made of þe same werk whech is but wast for to speke of as now for as I seide al is chaunged and turned in to bettir use. The graue of remus was touchid be for.

Of þe paleis longing to traiane |  
adr |  
cap |

Eke þe paleys of traiane and adriane þe emperouris was ful costful werk  
of metall ad of stones with dyuers memoriales of elde stories whech we<sup>r</sup>  
longe to speke of. | But o þing in special was þere whech me lykith gretly  
to declare. For in þis place were tables of brasse in whech was wrytyn þe  
fraternite and þe frenchip whech was mad be twix þe jewis and þe romanes  
in iudas machabeus tyme. And be cause þe bible spekith of þis mater  
yerfor wil we haue recors on þat same book and translate on to ȝoo þoo  
wordes þat he hath primo machaꝝ uiii. Judas machabeus he seith herd  
speke of þe grete name of þe romanes who þat þei we<sup>r</sup> strong of powr and /  
f. 371v gentil in helping of all men þat wold pray hem of frenschip. Eke he herd  
speke of þe grete batayles whech þei had in galys<sup>2</sup> who þei had ouyr come  
hem and put hem undyr tribute and of hem of spayn who þai we<sup>r</sup> obedient  
on to þe romanes to sende hem both gold & syluyr with oþir metallis whech  
a<sup>r</sup> founde in þat lond. þei herd speke eke of asie and lydie and many oþir  
cuntres whos kyngis & dukis þe romanes had ouyr come with powr and  
good counsell in so mech þat whom þei wold prefer<sup>r</sup> þei schul regne in  
prosperite and whom þe wold oppresse þe schuld neuyr rise. Ferþer mor  
þat þere was no kyng a mongis hem ne no man usurped to we<sup>r</sup> no crowne in  
dominacioun our þe puple but þei had cccxx councellouris with whos witte  
all þese iornayes we<sup>r</sup> doo, saue þat þei made special commissioune to o man  
for o iornay or for o þer to do certeyn þingis at he<sup>r</sup> comauandment. | Judas  
heryng all þis worship of hem sent on to hem his embassiatouris with  
swech a message. Of þese embassiatoures on of hem hith eupolemy þe oþir  
hith eleazar.<sup>3</sup> These too men come to rome in to þe court a mongis þese  
counselloures and swech wordes þei seide on to hem. Judas machabe and

<sup>1</sup> Edge of MS. cut here | for purpose of binding.

<sup>2</sup> Galicia.

<sup>3</sup> Jason, the son of Eleazar.

his breþrin and eke aft þe puple of þe iewis whech dwelt a boute ierlm̄ sent us hidir on to þou to make comenaunt of pees ferme and stable be twix þou and hem þat þei schuld be accept in to þour felawchip & þe schuld entre hem in þour memoriales as þour felawis and þour frendes. These tydynggis þat þese men broutȝ weȝt weel accepted on to þe romanes so fer forth þat þei wrote þese same comenauntis in too tables of bras and on of hem remayned at rome in þe same place of whech we speke of now, and þe oþir sent þei to ierlm̄ as for a perpetual memorye. And þis is þe sentens of þat epistill writyn in þese tables. Euyr be it weel on to þe romanes and to þe puple of jewis both in þe se and in þe lond þe enmy and þe swerd euyr be ferȝ fro hem. And if it so falle þat þere come ony grete batayle on to þe romanes or to ony oþir naciones whech are ioyned in felawchip on to hem þe puple of þe iewis schal help hem as tyme and space may serue with trewe hert and hool entent. And þe same romanes ne non þat longe on to hem schul not ȝeue on to þe iewis neþir whete ne armour ne siluȝr ne schippis but þei schul help þe romanes and fite and be gouerned aftir þe romanes comaundment. Also if þer come ony batayle or ony distresse on to þe puple of þe iewis þe romanes schul<sup>1</sup> hem as tyme and space wil suffyr and to þoo helperes þe iewis schul neythir ȝeue whete ne armour ne syluȝr ne bred as it pleseth þe romanes and þei schul kepe her̄ comaundmentis with outer ony deceyt. The same romanes wrote eke on to þe pnple of iewis þat if ye romanes or ellis þe iewis list aftirward to sette morȝ to þis writyng or lesse ony þing þat is þerinne þei schul do þis at good leyser and good tyme aftir dis/posicioun of both parties and aft þat it writyn or schal f. 372 r be writyn schal be bald grate and rate.<sup>2</sup>

Of þe conk in whech constantin was baptizid. xxiii.

The conk in whech constantin was baptizid stant at seynt jon lateranensis not in þe same place wher̄ it stood in tyme of his baptem but in a litil chapeþt on þe rith hand as we come in gratid aft with tymbir. This conk is hewyn owt of a blak ston schapyn lich a hol trow in whech appere ȝet þe swames of his<sup>s</sup> whech tyme þei fell from his body. Off þis uessel who it was arayed sum tyme spekith dominicuſ de arecio in his book oftyn allegged

<sup>1</sup> ‘help’ in margin of MS.

<sup>2</sup> The beginning and end of this chapter are taken from the *Descriptio plenaria* (Urbichs, *Cod. Topog.*, pp. 108-9). For the middle part see 1 Maccabees, ch. viii. An account of the church of S. Basilius will be found in Armellini, p. 151. Its old name was S. Basilio di Arco Noe, and it is very ancient. Nichols (pp. 91-2) thinks that the remains of the Basilica Ulpia are referred to as being the palace of Trajan and Hadrian.

<sup>s</sup> ‘leþr’ in margin of MS.

in þis maner. That same uessel in whech constantyn was baptizēd þat on ulgare name is clepid a conke it was hewyn owt of a blak ston polchid as brith as geet. Whech ston constantyn in worship of his baptēm hillid with syluyr both with oute and with inne as ferrē as þe watir went in tyme of his wasching. In þe myddis of þe uessel he ded sette a fayr̄ pilē of porphiri ston up on whech pilē he sette a laumpe of pure gold whech weyid lii pound and in þis laumpe all ester tyme was norchid a lith þat brent with non opir̄ licoū but with bawme. A boue on þe brinke of þis uessel he sette a lombe al of gold whech with solil gemetry pored watir down in to þe uessell and þis same lombe weyid a hundred pound and lxx. In þe rith part of þe same uessel he sette an ymage of our̄ sauþoū ihū crist whech weyid a hundred pound & seuenety all of clene siluyr. And on þe lyft side of þe same uessel sette he a ymage of seynt jon baptist of þe same mettaff and of þe same with<sup>1</sup> holdyng a scrowe in his hand in whech was wrytyn ecce agnus dei ecce qui tollit peccata mundi. Eke a boute þe brynk be twix þese ymages wer̄ sette uii bestes whech we clepe hertis ich of hem with a spoute poryng watir in to þe uessell and ich of hem was ȝotyn of pur̄ gold þe wite of iiiii scor̄ pound. All þese iowelles and al þis aray is now goo and a way as þis man wrytith eythir with fals couetyse of prestis whech haue mys spent it, or ellis with robbing of tyrauntes whech haue conqwerd rome oft sythe and so þe nessell at þis day stant naked and bað.

Of yat place cleped *omnis terra*. cap̄ xxiiii.

As we goo to seynt paules stant a hilf on ye rith hand whech þei clepe *omnis terra* and þis is þe cause whi it is clepid soo. In þat tyme þat romanes had lordchip of all þe world for þe moost party þei mad a constitucioun in her̄ senate þat all þat puple whech was undir her̄ *dominacioun* schuld brynge with her̄ tribute certeyn pottis ful of erde summe mōr̄ summe lesse aftir þe quantite of þe regioūn and þe distaunce of þe place. Þis usage lested many ȝeres and þat is sene þēr̄ for þe hilf is gret and brod and at þis day if a man delue in þat hilf he schal fynde all þe erde ful of schordis f. 372 v of pottis.<sup>2</sup> / Up on þis hilf is gret ordinaunce on fastingunday for þēr̄

<sup>1</sup> ? weight.

<sup>2</sup> In a prose commentary on the *Speculum regum* of Godfrey of Viterbo (Pertz, *Script.*, vol. xxii, p. 75) we read as follows: 'Sciendum est quod imperator Antoninus Pius erat misit et henignus, avaritiam non hahens nec amans. Ideo a hōmī populo romano imperio suhfecto tributum accipere noluit, sed terram de omnibus regnis mundi loco tributi apportari iussit in signum oħedientie et montem Rome qui dicitur *omnis terre iuxta sepulcrum Remi de eadem terra fecit.*' 'E trihuti venivano a Roma in vasi di terra invetriati chon diversi cholori, et questo providdono e romani per fare di ciò perpetua memoria perchè come el tributo era giunto a Roma gittavano et rompevano il vaso in uno

be grete cartis with bugles þerin for to drawe hem and þe cartis ful of swyn, | alle þis ordinaunce is sette a boue þe hill and þere come þe romanes with armour and swerdis in heþ best aray for he þat may cacch a mussel of flesch þat day he is a man for euyr. Thus sodeynly þe cartes go down and þe men be redy with speris for to goþ þe bestis so what for þe grete descence and sodeyn fro þe hill and hurt of þe bestis and cry of þe men þe geþ brekith and þe bestis are loos a ful onlikly game me þoutȝ it was wher þat flesch is hewe with rusty heren<sup>1</sup> and summe men hurt and summe dede but þis is berþ elde game whech þei can not leue.<sup>2</sup> A nothir game is þere of

luogbo di che apare uno grandissimo monte apresso a quella porta che va a Santo Pagholo dove è il sepolcro di Remo, che si dice la meta di Santo Pagholo' (Libro Imperiale, iii, c. 4, *Cod. Casanat.*, d, i, 4, p. 62. Cf. Graf, vol. i, p. 153). 'Item neder wart off der seluer bant zo der stat lijcht eyn kleyn berchelgen, Omnis terra geheysschen, ertrijch van alle der werlt. As do die Romer alle die werlt vnder sich hadden ind eyn yedlich lant yen tzyns ind tribuyt geuen moyst, dae sij nu goltz ind siluers genoich hatten, begerden sij van eyner jeclicher lantschaff der gantzer werlt zo tzynse zo brengen eynen pot voll ertrijcbs van der seluer lantschaft. Dae worffen sij die potte vol erden all off eynen bouff. Uss der mennicbueldicbeyt waert ein berch geheysschen Omnis terra' (Ritter A. von Harff, *Pilgerfahrt in den Jahren 1496-9*, p. 21, Dr. E. von Groote, Cöln, 1860). 'Die dritt haubt kirch ist zu sant Pauls zwelfpoten usserbalb der stat by dem tbor do man usz bin get zu sant pauls ist der perg der von aller welt erdrich gemacbt ist worden. | Do di romer gutes genug hetten und nicht goldes oder silbers begerten do geboten sie zu geben für den zinsz | des ertrichs usz aller welt in krügen do würffen sie di krüg uff ein hauffen usz der menig wart ein perg |' (*Ein Büchlin*, &c., Strassburg, 1500, p. C v. See also Ulrichs, *Cod. Topog.*, p. 143). 'Testaccio che è uno monte pocbo meno chel (che 'l) monte di Sancto Miniato di Firenze fatto solo di vasi rotti di terra cocta ne' quali i suditi de' Romani quando signoreggivano il mondo recavano e tributi o vero e censi et voti che gli erano i Romani gli facevano portare in su detto monte' (Rucellai, *Il Giubileo dell'anno santo 1450, Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 578).

<sup>1</sup> 'beren', obs. form of iron.

<sup>2</sup> La seguente Dominica (Quinquagesima) si ragunavano in Campidoglio i più nobili cittadini tutti adornati di ricche e preziosi vesti, e di là tutti insieme partivansi in pompa prendendo la via di Testaccio, ordinati nel modo seguente. Ogni Rione aveva il suo carro trionfale colla sua insegna tirato da quattro bianchi cavalli e seguito da dieci giovani giocatorì montati sopra cavalli riccamente bardati, e cadauno di essi, i quali erano de' più ricchi e nobili cittadini, accompagnato era di sei staffieri, riccamente vestiti con uniformi livree. Il Rione di Trastevere andava innanzi e seguivano così per ordine tutti gli altri. Appresso i giocatorì venivano i Capo-Rioni con dieci staffieri per ciascuno con preziose vesti e preceduti da tamburri e trombette. Seguivagli i Maestri Giustizieri, i Riformatori dello studio, i due Giudici del Senatore, il Capitano dell'appellazione, ed il putto della Giustizia. Ne venivano di poi i due Cancellieri del popolo, i Conservatori ed il Senatore, i quali accompagnavano trecento soldati a piedi col loro capitano a cavallo. Chiudevano finalmente la pompa una folla di gentiluomini Romani e Forestieri tutti a cavallo riccamente addobbati di scarlatto e gazzo di oro. Gionta questa pompa trionfale nel Prato di Testaccio, lasciavansi dal monte tredici carri tirati dai tori, in ciascuno de' quali erano legati quattro porci, e vi s'innalzava un'asta dalla quale pendea una canna di drappo rosato. Appena giungevano i carri nel piano che quei diversi giocatorì di rione sguainate le spade vi correvano sopra per rapire i porci ed il drappo; ed urtandosi e combatendo tra loro, era questa una vera battaglia nella quale restavan feriti non pochi ed alcuna volta anche morti. A questa battaglia succedeva il gioco della Cuccagna, che consisteva in molti travi innalzati unti di sevo, e su di essi montava a gara la plebe per rapire le

more gentil sport for þei ridyn fro þe foot of þis hilt to þe mount canale  
and who ride best schal haue a cloth of silk to his reward as we seyd be for  
whan we spoke of þe same hilt.

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Of þe gouernouris in rome fro romulus on to tarquinius. cap. xxu.

Now wil we mak recapitulacioun of all þe gouernouris of rome from romulus on to frederik and specialy in þis chapetþ of þe uii kyngis þat 1 regned þer first. Romulus as we seide be fore was first kyng and gouernour of rome aftir tyme þat it was broute on to a monarchie for as we declared in cibarie che vi erano appese, che eran di quelle procacciatesi nella cerca fatta per la città. Compivasi di poi la festa con corse di cavalli, correndosi dal monte Testaccio fino alle faldi dell' Aventino, ed il premio dei vincitori erano trenta canne di panno rosato. Non sempre questo giuoco si usava di fare nel modo istesso, ma si variaiva alcune volte, come pure avveniva dei giuochi che si usava di fare nella Piazza Navona, i quali erano un simile di questo, e che io per non essere soverchiamente lungo avviso non essere qui pre-gio di farne la descrizione' (Magni, *Discorso sopra gli spettacoli, le feste, ed il lusso degli Italiani nel secolo xiv*, Roma, 1818, pp. 28 sq.). See also Gregorovius, vol. vi, part ii, pp. 709-10 and p. 670 for Adam de Usk. In Adam de Usk's (1377-1421 A.D.) *Chronicon*, 2nd ed., 1904, by Sir E. Maunde Thompson, K.C.B., pp. 94-5 and 269-71, the following full account is found written in the year 1404: 'Romani circa Dominicam in Quinquagesima, cum capitibus regionum ad agonem, tanquam fallerata phalanx, conueniunt; et iuxta id beati Pauli dictum: "omnes quidem currunt," &c., pro bravio fortiter certant. Tres magnos anulos argenteos, ad unam altam cordam ligatos, ponunt, et in equis, ut lanceas in eos mittant, currunt, inde huiusmodi anulos habituri. In isto ludo urbis senator' (censor in MS.), 'duo conservatores, et septem regentes eiusdem in magno apparatu, stipiti et securi pro cediosorum decapitacione precedentibus, intersunt. Eodem ludo taberne crapula, sed miserie epula, cum indomita luxuria, ut Belial et Bel-fagor filii, quam bestialiter discurrunt Romani. Deinde in ipsa Dominica, Iudeorum expensis, ad quatuor currus, octo apres vivos continentes et scarleto rubio contectos, ad summitatem montis omnis terre, ideo quia ex omni terra mundi in signum universalis dominii illuc allata compositus, octo ponuntur tauri indomiti, et, per descensum montis dissolutis curribus et bestiis liberis, omnia cedunt Romanorum in predam; et tunc quilibet ac si dissoluto impetu' (infetu in MS.) 'dictas bestias invadit suo instrumento. Itaque, si quis aliquid de huiusmodi preda uxori non attulerit, quasi miser et vecors ad Sancti Panchardi festum cum ea non coabit. Et sepsum in huiusmodi discursu cedes et vulnera, et presertim curtesanis, propter uxores et filias sibi exosis, inferunt. Postea tres pannos, primum aureum pro melioribus, secundum argenteum pro secundis equis, et tertium sericum pro equabus velocius currentibus, in lancee ponuntur summittate; et, si quis huiusmodi equester prius eos tetigerit, eos pro se in bravium reportat. Et demum a dicto bestiarum incursu, aliqui cum modicis frustis, aliqui cum intestinis et stercoribus in gladiorum mueronibus, pomparum cum vilitate transeunt ad uxores.' 'Et in detto luogho si fa la domenica innanzi al carnesciale una certa festa di tori et porci con carro per memoria di certi giudei che solevano ogn' anno fare morire in tale di' (!). 'Et in sur uno prato a piè del detto monte di Testaccio in tale di fanno correre tre pali due con cavagli ed uno con cavalle et vannovi e caporioni con molte genti armate et a piè et a cavallo et la detta festa pagano e giudei ch' abitano a Roma che costa scudi 600' (Ruccellai, *Il Giubileo dell' anno santo 1450*, Archiv. St. Pat., 1881, vol. iv, fasc. iv, pp. 578-9). See also an interesting article, entitled 'The Carnival of Rome in the Middle Ages', by Count D. Gnoli, in the *Giornale d'Italia*, Rome, Feb. 22, 1909.

þe first chapeþ þere were many smale kyngis be for regnyng on þe smale parties. Of þis romulus both of his dedes and his deth and eke his deite is spoke be for yerfor heþ it schal be left. ¶ The secund kyng at rome aftir 2 romulus was clepid numa pompilius. This man regned in rome xli ȝere in þat same tyme þat ezechie was kyng in iury. This kyng of hye prouydens ordeyned þat knytis schuld haue heþ wages of þe comown errarie þat þei schuld þe moþ absteyne fro extorsioun for mech of his tyme he had pees witþ þe regiones þat stood a boute him. This kyng eke addid on to þe ȝere too monthis jauuari and februari for þe ȝer be for his tyme be gan at march. Eke þe first mony þat was mad of siluyr was mad be his a uys for he made þe werkmen to graue þerin his ymage and write þerin his name. And þerfor in þe latyn tonge þe name of þe money was deryued outh of þis lordis name. For nummus in latyn tungē is as mech to sey as mony and þis mannes name was numa so outh of numa cam nummus.<sup>1</sup> He assyned eke x wise men to write outh solon his lawes and þat þei myth be used in þat puple he sette hem in longe declaracioun in xii parties whech þei clepe bibliotekes. The names of þese men þat had þis labouþ aþ þese. Appius, Claudius, Gemicius, Ueterius, Julius, Manilius, Suspicius, Sixtus, Curaciüs, Romulus postumus. This last romulus postumus hath too names in þe cronicles for differens fro þe first romulus. ¶ The þirde kyng þat regned in rome hith tullius 3 hostilius and he regned eke þat same tyme in whech manasses was kyng in iude. This man . . .

Here part of the MS. has been lost.

/uerus regned uii ȝere. This man was of euel condicione and specialy iu f. 373 r gloteny and leachery in so mech þat he wedded his stepmodyr called iulia he deyid in þe cite whech þei clepe edissa. ¶ Thau was an emperour thei 22 clepe martinus whech regned but o ȝere for he and his son on o day lost both heþ hedis. Of þis mannes name and of þe place of his deth is grete contradiccioun a mongis þese writeres. Summe sey he hith martinus summe sey macrinus summe sey he deyed in inglond summe sey in rome all þis leue I to discusse a monges þe rederiſ of þis book. ¶ A noþir antony regned 23 aftir him a man of cursed lyf þerfor was he slayn and his modir to gidir whan he had regned iii ȝer. In his tyme lyued seynt kalixte þe pope of whom ȝe schul heþ aftir. ¶ Than was Alisaundre emperour whech regned xiii ȝer. This man be in stauns of his modir mammeas and teching of origene whech cam to rome to couerte hiþ, was mad so good on to cristen men þat

<sup>1</sup> Compare Ranulf Higden, *Polychronicon*, vol. iii, pp. 72-4, as regards Numa's invention of money.

he suffered hem to haue her councclles and her prayeris be hem self. Neirþelasse in his tyme þe schrewed officeres of his killid many martires seyt urbane cecile tiburce and ualeriane. ¶ Maximianus regned yanð iii þer summe hokis calle him maximinus. Ther is no gret wrytyng of þis man but þat for mis gouernaunce he was slayn and his son eke whech was but ȝong of age. ¶ Aftir him was gordian emperour ui ȝer he regned and slayn he was eke aftir he cam fro perse. In his tyme lyued þat grete writer often allegged in hokes þei clepid him affricanus. ¶ Philippe þe elder regned yanð and philippe his sone aftir him þe regne of hem both is counted to gidir for þei regned but uii ȝere. Thei hoth weþ baptized of a martir þei clepe poncius and aftirward slayn of þe hoost on of hem at rome þe othir at uerone. Thei heqwoth in hir deth all her tresouř on to seyt sixte whech was pope<sup>1</sup> þat tyme þat he schuld dispose þis good to þe worship of god and sustenaunce of por̄ men and seyt laurence at assignacioun of his maystir sixte departed þis tresouř aboute rome whech was grete cause of 28 his martyrdam. ¶ Decius was next emperour a wise man of weþ but to cristen men an odious tyraunt. For philippe þe elder sent him in to fraunce he cause þei rebelled & whau he herd sey þat decius had redressed all þing weel & was comyng homward a geyn he for to do him a singuler worship met with him at uerone and sone aftir þe same decius killid his lord a slepe in his bed. This herd sey þe ȝonge philippe þat was at rome he took þann al þis tresouř to seyt sixt. Of þis decius is mech strif in cronicle for sum sey þat seyt laurence was not in his tyme and it is excused þus þat þis man is clepid decius cesar & not decius imperator so hc þat exposicioun þere weþ too. Summe othir men say þat galiene þe emperour lith decius alsoo.

29 ¶ Ualeriane was aftir him and he regned with his son galiene xu ȝer.

This man was manly in þe beginning but aftirward he was ȝoue to vice and f. 373 v mech/wrecchidnesse and so was his son galiene. Summe auctoris sey þat be for þese too weþ oþir too emperouris whech þei calle gallus and ulosianus. I suppose þat þei regned but litil tyme and þerfor þe writeres charged not her hokes with them, or elles þei were emperouris extraordinari. For we rede of swesch many of on glodius þat was a oribile etere and drynker and of an othir diadumeus þat was as þei sey bor with a cappe on his heed. This ualerianus of whom we spoke went in to perse and þere for þe grete blood of martires whech he had spilt was taken of þe kyng of perse whan he had take him he put oute both his eyne and kepte him to þis office þat whan so euyr he schuld ride þis ualerian schuld ly down and he schuld set his feet on his hak whan he wold take his hors. This say and herd galiene his son

<sup>1</sup> From this point in the MS. the word 'pope' is frequently erased, so as to make it illegible. Wherever this occurs in future the word will be marked thus : 'pope\*'.

þat was left at rome and þat caused þat he was not so cruel to cristen men  
 as he was be fore. ¶ Aftir þese regned claudius þe secund i þere and uiii 31  
 monthes. This man aftir a uictori whech he had in macedony was sone deed.  
 ¶ Thanid aftir him regned quintilius his broþir bat uii dayes for he was 32  
 slain a non. ¶ Aurelianuſ was po emperouſ and in his tyme cristen men 33  
 had mech persecucioun most special in fraunce for þere was he him selue &  
 exercised mech tyrannye and þat fair cite whech þei clepe orgliaunce he  
 named it aftir him. ¶ Tacitus was þanid a wis man and a redy but sone 34  
 ded he regned þer uii monthis. ¶ Thann regned on probus ui þer and 34  
 iii monthis. He was bore in perse as summe men sey but þe treweſ opiniouſ  
 is þat he was a roman. In his tyme roos þat heresi whech þei clepe maniches  
 of a prince of hem cleped manes a geyns whom seynt austen laboured ful  
 strongly and þat in many bokis. ¶ Tho regned clarus and his too sones 36  
carinus and numerianus but sone weſ þei ded þe fader was drenchid in 37  
 a watir þe o son killid in his bed þe oþir sone ded but it is not expressid 38  
 on what wise. All þese iii regned but too þere. ¶ Diocleciauſ cam aftir 39  
 hem and maximian þe on regned on þe est þe oþir in þe west. The first 40  
 þis diocleciauſ ded he brent all þe cristen bokes þat myth be founde.  
 These too tyrauntis ded most harm on to cristen men þan euyr did ony oþir  
 for x þere lested her persecucioun for as we redyn with inne xxx dayes  
 xx þousand men weſ slayn for cristis cause a mongis whech weſ seynt  
 anastase and sebastiauſ and many oþir. ¶ Galerius regned aftir with on 41  
constanciuſ, galerius in þe est, constanciuſ<sup>1</sup>, so was þe empiſ at þoo dayes 42  
 dyuyded. This constaunce aftir tyme þat he had conquered all spayn he  
 went in to grete brytayn and þere he wedded heleyn a kyngis doutyr  
 of whom he be gate grete constantyn and þis same constauncius deyid in  
 britayn & is byryed at þork as martyn seyth. Grete constantine regned 43  
 xxx þere x monthis and xi dayes. This man brout cristen men to her liberte  
 & ȝaue hem leue to bilde / cherches to þe worship of god. Summe cronicles f. 347 r  
 slaundir him and sey þat in þe last ende of his lyf he schuld be peruered to  
 þe heresy of þe arianes but þis oppinioun is a geyn seynt gregori in his  
 register, and seint ambrose up on þe psalmes, and ysidre in his cronicle,  
 whech all sey þat he ended wel. The grekis eke sey of him as of a seynt  
 for his fest fallith þe xxi of may. We schal write of him mech mor in þe  
 secund book whan we schul declar þe werkis þat he mad. ¶ Constantinus &  
 þe secunde regned with his too breþrin xxxiiii þer and in his last ende was he  
 peruered to þe heresi of þe arianes be a bischop called eusebi so þat summe  
 men slaunder þe fadir for þe son be cause þei had both o name. The ende of  
 þis man was þis as he schuld go in constantinople to a grete councell in whech

<sup>1</sup> 'in þe west' in margin of MS.

he had þout to a condempned þe bischoppis and clerkis of trewe he leue he went be foř to a chambir to a uoyde swech þing as natūr<sup>1</sup> and þere sodeynly his boweles felle fro him and he sone ded. This same ende had arry<sup>2</sup> eke  
 ¶ as we rede. ¶ Julianus apostata was next him and he regned too ȝer & uiii monthis he was clepid apostata for he fled þis constantin whech killid his broþir and for fer<sup>3</sup> of deth was mad a monk but aftirward be councell of a nygromancer he asked of þe deuele wheþir he myth be emperouř or nowt and þe spirit answerd þat he schuld be emperouř o condicioun þat he schuld forsake his cristendam & be uttir enmye on to cristen men. And so was he for he ȝaue leue to þe iewes þat þei schuld bilde a geyn þe temple of ierlān and fro cristen men he took all her<sup>4</sup> godes undir colour<sup>5</sup> of þat clause.<sup>6</sup>  
 ¶ Jourmanus regned aftir him but uiii monthis for whan iulian was ded þe hoost chase him emperouř and he seide it was not leful to a cristen man to be lord ouyr so many hethen men. Thei answerd rather þanð he schuld forsake þe empīr þei wold be cristen all. Thus took he þat dignite but sone was he ded and in meruelous maner. For he was leyd after his iornay in a cloos hous all of stone newly whitid with lym in whech þei mad on to his counfort as þei ȝout a fir<sup>7</sup> of char<sup>8</sup> cole and of þe eyir of þese too in þe morow he was found deed. ¶ Aftir him regned ualentinian with his broþir ualent for he departed þe empīr and ȝauc his broþir þe est and kept him selue þe west. This ualentinianus was a lord wit<sup>9</sup> iuliane apostata and happed him on a tyme for to go in to a temple of fals goddis for to do sacrifice and ministres stood þere with watir halowid aftir her<sup>4</sup> with whech þe streng<sup>10</sup> lordis. This ualentinianus smet þe minister þat þrew watir up on him and seid he was rather defiled þer by þan clensed. Be cause of þat julian ded him exile but our<sup>11</sup> lord god for his open confession of his name rewarded him with þe empīr. His broþir ualent fell in to þe oppinyon of arianes & deyid in þat heresi. This same ualent lyued iiiii ȝer after ualentinianus with gratiane and a nothir ualentinian þe ȝonger. In þis tyme lyued seynt ambrose. ¶ Gratian with his breþrin ualenti/nian þe ȝonger and eke with theodosius regned ui ȝer. In his tyme were cherches oppened a geyn & cristen men had leue to renewe goddis seruyse whech þingis wer<sup>12</sup> defended by foř at comaunment of emperouris infect with heresie. ¶ Theodosie regned aftir him with pis ȝong ualentiniane. This man distroyed þe temples of maumentrye and in his tyme eke seynt ierom translate þe bible and

<sup>1</sup> 'requirit' in margin of MS.

<sup>2</sup> ?Arius.

<sup>3</sup> There is a marginal note, in another hand, which says: 'in þe gospel nisi quis renunciaverit omnibus quae possidet non potest meus esse discipulus.'

<sup>4</sup> 'gise' in margin of MS.

<sup>5</sup> 'lid þe' in margin of MS. ?sprinkled the.

seynt ambrose mad þe ympnis, and seynt austen was conuerted. This man faut a geyn his enmyes mor with orison and prayeþ þan with swerd. He regned xi ȝere. He deyid at melan and biried at constantinople. ¶. Archa- 41 dius and honorius regned xiii ȝer and in heþ tyme rome was wel ny distroyed be a kyng clepid alaricus of whech destruccioun roos a gret blasphemē of þe romaues for þei seide þat þei ferd neuyr weel sith crist cam to rome & be raute hem heþ goddis be þe þreching of petir and poule. A geyn þis hlasphemē seynt austen mad þat solempne werk whech we clepe de civitatem dei. ¶. Honorius aftir þis with theodosius his broþiris son regned xu ȝere a man 42 of holy lyf for too wyues had he and þei deyed hoth maydenes. He loued specialy þe cherch & hated gretly heretikes. In his tyme deyid seynt ierom at hethlem þe ȝere of his age lxxxxi. ¶. Theodosius þe ȝongir with 43 valentiniane his neue regned xxvii ȝere. In his time was þe fest ordeyned whech is clepid ad uincula scī petri. In his tyme deyed seynt austyn þe ȝer of his age lxxxi. In his tyme weþ reisid be miracle þe uii sleperes whech had slept cc ȝere. This man deyid at constantinople and þere is he biried. ¶. Marcianus & valentinianus regned uii ȝere in whos tyme was holde þe grete 44 councell calcedonensis wher þe heretikes euticens & dioscorus weþ condempned. | xi pousand uirgines at coloyn weþ martirized in his tyme but not he him. ¶. Leo þe first regned xiiii ȝere. In his tyme were þe rogaciones 45 ordeyned be for þe ascensioun of seynt mamert hischop of uyenne. The pope\* eke of rome at þat tyme hithe leo eke with whom was a notable clerk and notary on to him þei calle him prosper whose bokes we haue to gret lernyng.<sup>1</sup> ¶. Zeno aftir þat regned xu ȝere in whos tyme þe hodies of seynt mathew þe 46 euangelist and seynt harnabe þe apostel weþ founde and witþ hem þe gospel þat seynt mathew wrot. ¶. Anastasius aftir him regned xxui ȝere. In his 47 tyme weþ many heretikes of þe arianes oppinioun sodeynly ded on olimpius at cartage and a noþir harahas whech was gret confusioun to þat errouþ and confirmacioun on to us. ¶. Iustinus aftir him regned ix ȝer. This man 48 with att his myth laboured to distroye heresi in þe cherch to whom eke fro rome jon þe pope\* went on to constantinople for to gete grace þat arrianes schuld haue her cherches a geyn at instaunce of a tyraunt called theodoricus and þat same cite was ful glad to se goddis uiker uisite hem whech had not ofte be seyn be for. ¶. Iustiniane cam aftir þis man and / he was first taute f. 375 r

<sup>1</sup> S. Prosper of Aquitaine or Guienne was the secretary of Pope S. Leo. He is said by some to have been Bishop of Reggio; by others, of Riez in Provence. He died a little after 455, and was buried at Riez, in a church which he had built and consecrated to S. Apollinaris. What remains of his works has been published at Lyon in 1539, at Louvain in 1566, at Douai in 1577, at Cologne in 1609 and 1630, and at Paris in 1711. The last is said by Moreri to be the best edition (Moreri, *Dictionnaire historique*).

with a bischop of þe arrianes secte alle þe erroures þat longe to þat heresie. But afterward be þe mercy of oure lord and bysy labouř of þe pope\* cleped agapitus he was turned fro þat heresy in to þe trewe feyth. This is þe same man þat gadered all þe lawe cuyule Institutes Code and Digest. He mad eke þe grete temple at constantynople whech þei clepe sē sophie. He regned in þat empiř xxxviiiij ſere. ¶. Iustinianus þe secunde regned xi ſere. In his tyme itayle rebelled a geyns him. þe capitayne of þis rebellioun was on narces with a grete multitnde of lumbardis. þe cause þat sophie þe emperesse hated him and þat mad him to fle in to lumbardye and rere þe power be for seyd. ¶. Tiberius regned after him uii ſere lasted his regne. This man ȝauē grete good in almesse for cristis loue so ferforth þat he was falle in grete pouert but afterward releued be a grete tresouř founde in partie be myracule. ¶. Mauricius regned after him xx ſere euene. In his tyme was seynt gregorius pope\* be whom inglond was neuly conuerted on to þe feith. ¶. Than regned foſas whech graunted leue to pope\* boneface þat þe temple mad in worship of all goddis schuld be consecrate to all seyntis. This temple hith now sea maria rotunda. ¶. Eraclius regned after him xxxi ſere. This man killid þe kyng of perse cosdre and browt þe holy crosse on to ierlm̄. In his tyme eke regned þat cnrsed prophete machomete. ¶. Constantinus tertius regned after him xxvii ſere. This was eraclius son and deceyued with þe same heresie with whech his fader was deceyued þe heresy is cleped monachelitarum þei seid þat in crist was bnt o will. The feith puttith too in crist on to þe godhed a nōpir to þe manhod. ¶. Constantinus quartus son to þe forsaid man regned after his fader xuii ſere. This lord hated þat his fader loued and was ful bysy for to distroye þat heresy whech was meynteyned be his fader. For be his comaundment was gadered þe sexte counsell at constantynople of cc bischoppis iiiij score and ix whech all diffyned þat þere weř in crist to willis as is seid be fore. ¶. Iustinianus þe secund, son to þe same constantyne regned after his fader x ſere. He went fro his fader steppes & ȝauē fauour to heresy wherfor ouř lord suffered him to be exiled in to an yle þei clepe tersone first priuyd both of his nase and eke of his tungue. In his tyme lyued bede. ¶. Leo þe secund regned iii ſere whom tiberius exiled in to þe ilde cleped tersona first cuttyng his nase and his tungue. The same tiberius regned after him uii ſere whom þe forseid iustinianus þat was exiled kyllid. ¶. Philippe þe secunde regned a ȝeř and ui monthis. He distroyed all þe ymages of criste or of seyntis whech he fond oþir þingis of him rede we nowt. ¶. Anastasius þe secund regned iii ȝeř.

f. 375 v This / man killid þe forscid philippe wherfor þe knytis of his hoost deposed  $\wedge$ 3 him & mad him a preest. ¶. Theodosius þe þirde was intronized be þe same  $\wedge$ 2 knytis a good man and pesible he regned o ȝeř. ¶. Than regned Leo iii

xxu  $\zeta\bar{e}r$  whech deyed in þat same erroûr whech sufferith non ymages to be honowred. In his tyme was þe body of seynt austyn translate fro sardyny to papie. ¶. Constantinus u yis mannes son both in natur $\bar{e}$  and in maneris  $\wedge$ <sup>4</sup> regned xxxu  $\zeta\bar{e}r$ . Aftir him regned leo iiiii whech desired a crowne owt of  $\wedge$ <sup>6</sup> a cherch and whan he had it on his hed a non a feuer took him and mad an ende of him. ¶. Tho regned constantinus ui  $\zeta\bar{e}res$  x. In his tyme was  $\wedge$ <sup>8</sup> gadered þe grete councell at nycene of ccc & l faderis in whech þe crede was mad whech we singge at masse. ¶. Aftir him regned nicephorus ix  $\zeta\bar{e}re$ .  $\wedge$ <sup>8</sup>  $\wedge$ <sup>9</sup> ¶. And yanne michael ii  $\zeta\bar{e}r$  whech was good and trewe of condicoun. Than  $\wedge$ <sup>80</sup> came charles called þe grete in to þe empi $\bar{r}$ . This man at comaundment of adriane þe pope\* went in to ytaile & took on desideri lord of þat cuntr led him prisoner in to fraunce and aftirward at prayer of þe pope and þe romanes took up on him þat empi $\bar{r}$ . He regned euene xiiii  $\zeta\bar{e}r$ . ¶. Lode-wik son of þe same karolus regned xxu  $\zeta\bar{e}r$ . In his tyme we $\bar{r}$  þe bokis of seynt denys translate. Lotharius ius regned aftir him x  $\zeta\bar{e}r$ . In his tyme was seynt heleyn modir to constantine translate from rome in to fraunce. Lodewicus ius regned aftir him xxi  $\zeta\bar{e}r$ . Carolus ius whech was cleped <sup>82</sup> calvus regned aftir him iii  $\zeta\bar{e}r$  and ix monthis. ¶. Than carolus iiius <sup>83</sup>  $\zeta\bar{e}r$  whech was cleped grossus regned xii  $\zeta\bar{e}r$ . ¶. Than arnulphus xii  $\zeta\bar{e}re$ . <sup>84</sup> ¶. Than lodwicus iiius ui  $\zeta\bar{e}r$ . ¶. Than berengarius ius. In his tyme was <sup>86</sup>  $\wedge$ <sup>87</sup> þat abbey foundid whech þei clepe clunacensis we calle it cloyne. He $\bar{r}$  cесed þe frensch blod to regne and þe almaynes be gunne. ¶. Conrardus ius <sup>88</sup> regned uii  $\zeta\bar{e}r$  summe men anowbir him nowt a mongis þe emperouris be cause he was neuir confermed be þe pope.\* ¶. Berengarius ius regned <sup>89</sup> þan $\bar{r}$  uiii  $\zeta\bar{e}r$ . ¶. Than regned herry þe kyng xiiii  $\zeta\bar{e}r$  in almayne but <sup>90</sup> not in itaile þerfor is he not anoumbired a mongis emperouris. ¶. Beren-garius iiius regned aftir him uiii  $\zeta\bar{e}r$ . ¶. Octo primus regned yan $\bar{r}$  xxxui <sup>92</sup>  $\zeta\bar{e}r$ . He weddid as we fynde þe sister of adelstan kyng of ynglond. ¶. Octo ius regned xx  $\zeta\bar{e}r$  he went to rome and þere was crowned of pope\* <sup>93</sup> benedicte. ¶. Than regned octo iiius xix  $\zeta\bar{e}r$ . ¶. And þan $\bar{r}$  henricus ius <sup>94</sup> xii  $\zeta\bar{e}r$ . ¶. Than conrardus primus xx  $\zeta\bar{e}r$ . This man was meruelously <sup>95-6</sup> comaunded to be slain whil he was zong and be grete miracle saued but þe story is long. ¶. Aftir him regned henricus ius xiii  $\zeta\bar{e}r$ . In his tyme <sup>97</sup> was berengarie in fraunce condempned & conuicte of heresie as it is conteyned in þe decrees dist<sup>f</sup> ii ego berengarius. And in his tyme was mad þe grete viage to ierlm whan godfrey of boloyn was mad kyng / þere. ¶. Henricus f. 376 <sup>r</sup> iius regned xl ix  $\zeta\bar{e}r$ . In his tyme was grete pestilens þorw ouþe þe world. In his tyme eke was found þe spei $\bar{r}$  þat ouþ lord was wounded with. ¶. Henricus iiius son to þis man regned xu  $\zeta\bar{e}r$ . Aftir tyme he was intronized be sufferauns of his fader he put his fader in prison & kept him þere til he

deyed. In his tyme lyued hugo de scō uictor at parys.<sup>1</sup> ¶ Conrardus þe secunde regned xu þere he mad a ful solempne iornay in to þe holy lond at instans of seynt bernard. ¶ Fredericus primus regned xxxvii þere. He was crowned at seynt petres in rome and aftir took his iornay in to þe holy lond and deyid þere. For in his dayes was ierlm̄ take oute of cristen mennis handis. ¶ Henricus uus regned uiii þer̄ he conquered in his tyme þe regiones both of cicile and of neaplis. ¶ Aftir him regned Octo iiius. He regned but iii þere for att þe princes of almayne founten a geyn him with fredericus iius þeres xxiii. This man was grete enmy to þe cherch in so mech þat he was deposed be þe pope\* and afterward leued a wrecchid lif and had deth lich on to his lyf and her̄ wil we mak an ende of þis partie of our̄<sup>2</sup> as we promised and go streith on to þe secund part which schal trete of þe spirituiale tresor of rome.

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Here beginnyth þe secunde part whech tretith of þe cherchis in rome and of þe spirituiale tresor conteyned in hem.

#### Prologus.

Ther̄ is grete questioun a mongis studious men whi rome hath swesch grete pruyulege þat þe hed of alle cristendam schuld dwelle þer̄ as for þe most part and alle þe cherchis of cristendam schuld obeye þat cherch as for a principal moder and norcher̄ of oure feith. Summe men sey it was conuenient þat þere schuld god be principally honoured wheþ he was principally despised and þat cyte whech was heed of att errouri schuld be mad afterward heed of att lernynge. So can oure lord as seith seint austin make his gode þingis of our̄ euele. Othir men be þer̄ þat grounde hem in þe gospell wher̄ our̄ lord þauȝ power̄ plenarie on to seynt peter in whech þei sey is conteyned þat he was mad prince and principal ouyr att þe apostelis so þei conclude þat þow þe cherch of antyoche be elder̄ of tyme þe cherch of rome is worthier of dignyte. A othir cause is rehersed of grete constantine whech mad aftir his baptem certeyn lawes euyr for to be kepte of whech lawes þis was on, þat lich as þe emperour̄ of rome is lord and principall ouyr att kyngis so þe bischop

<sup>1</sup> Hugo de S. Victor, a celebrated theologian, and Prior of S. Victor in Paris, devoted himself to a religious life at the age of eighteen, in the year 1115. He died in 1142. He taught theology from the year 1130 with such success that he was called the 'second Augustine'. His works have been published at Paris in 1526, at Venice in 1588, at Mainz in 1617, and at Rouen in 1648 (Moreri, *Dictionnaire historique*).

<sup>2</sup> 'book' in margin of MS.

of rome schuld be principal ouyr all bischoppis. We fynde also iu bokys þat þe cherch of constantinople presumed for to be principal of all þe world and for þat presumpcioun pope<sup>\*</sup> boneface þe iiiii mad suggestion to þe emperouȝ / cleped focas þat he schuld sette sum remedy in þis mater. And he f. 376 v ordeyned þat þe cherch of seynt petir at rome schuld be in name & in auctorite principall of all þe world. Men pink ferþermore of grete reson þat it schuld be soo for þe multitude of martires whech spilt heȝ blood in confirmacioun of ouȝ feith in þat same place. Than wil we speke of þis holy place and of þe dyuers parcellis of þis place undir þis forme. First of þe seuene cherchis whech be cleped principal. Thanid of all þoo cherchis in whech þe staciones be holde in lentoȝ or esterne. Last of all þoo cherchis whech be held in ony fame as ferforth as our remembraunce may atteyne.

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Off ¶ seynt petir cherch.<sup>1</sup> cap i.

Seynt petir cherch stant on þe west side of rome nowt in rome for it is a cyte be þe selue þat and þe popes<sup>\*</sup> paleys and castell aungell & a strete with iii cherches and an hospital. This same cyte in elde cronicles is clepid civitas leonina. This cherch of seynt petir is gret and long and hath many dyuers houses hangyng up on him. The length is xxii pileres be twix euery pileȝ is xii fete of space and euery pileȝ conteynyth iiiii fete of þiknesse so aȝ þere of þo spacis of xii fete xxiiii, be side oþir pileres whech cam out of salamones temple of whech iiiii stande on side and iiiii on þe oþir and iiiii ouyr whert<sup>2</sup> be for þe auter.<sup>3</sup> Or we come at seynt petres þere be greces<sup>4</sup> of marbil whech aȝ as brood as al þe cherch of summe mennys passe pei are of length luiii for so brood is þe cherch þat is to seye þe body with iiiii eles too on eythir side. A passe conteynyth u fete aftir þe mesure of gemetry whech

<sup>1</sup> The Basilica of S. Peter, according to tradition, is over an oratory built by Pope Anacletus to mark the site of the Apostle's tomb. The original basilica was founded by Constantine in 306, and rests in part upon the walls of Nero's circus. The existing church was commenced in 1450 by Nicholas V, and dedicated by Urban VIII in 1626. The nave was finished as early as 1612. The work made little progress, however, until it was undertaken energetically by Julius II in 1506, with Bramante as architect. Raphael, Sangallo, and Michelangelo succeeded him; the façade was designed by Maderno, and the dome completed by Giacomo della Porta.

<sup>2</sup> Overthwart = athwart, transversely.

<sup>3</sup> 'Appresso all' altare maggiore sono colonne sedici di marmi bianchi storiati alquanto rotonde molto gentili che si dice venneno di Gerusalem' (Rucellai, *Il Giubileo dell' anno santo 1450, Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 567). Another authority of the same period says there were fourteen pillars from Solomon's Temple, two of which were by the altar of the Vernacle, the others in the choir (Muffel, p. 21).

<sup>4</sup> Steps.

is conuincient here. These greces be in noumbir xxix,<sup>1</sup> and as oftyn as a man goth up on þese greces be cause of deuocioun as oftyn hatþ he for euery gre uii þere of indulgens graunted of alisaundre þe pope\* as we fynde writin iu elde remembraunce. With inne þe cherch of seynt petir be iii score auteres and uiii<sup>2</sup> and to euery aucter is graunted pardon of xxuuii

<sup>1</sup> Muffel says that the number of steps leading up to the basilica was twenty-eight; they appear to have been increased to thirty-five under Paul II (1464-71) (Muffel, p. 18 and n. 5).

<sup>2</sup> There is a strange diversity in the accounts given by various mediaeval authors as to the number of altars in S. Peter's; also as to whom the seven head altars were dedicated. Here follow the statements made by some of the writers most frequently quoted in these footnotes. Muffel (p. 25) says there were 105 altars and that the principal altars were dedicated as follows: (1) S. Simon and S. Jude, (2) S. Gregory, (3) S. Andrew, (4) S. Leo, (5) The Holy Cross, (6) our Lady, (7) The Vernacle. Ritter von Harff (p. 22) says that there were 100 altars, and that the principal ones were dedicated to (1) the Trinity, (2) All Souls, (3) S. Gregory, (4) our Lady, (5) S. Leo, (6) S. Lucian, (7) the Vernacle. *Ein Büchlin*, Strassburg, 1500, says there were 100 altars, and agrees with von Harff as to the dedication of the principal ones (see pp. C ii v and C iii). Adam de Usk, who was an official of the Papal court, gives the principal altars (on page 354) as follows: (1) S. Peter, (2) the Holy Cross, (3) the Vernacle, (4) S. Gregory, (5) S. Fahian and S. Sebastian, (6) S. Leo, (7) S. Andrew. A MS. Bodl. Digby 196, folio 10, entitled *Descriptio urbis Rome cum indulgiis*, gives a total of 89, and says that the principal altars were (1) Sudarium, (2) S. Simon and S. Jude, (3) S. Gregory, (4) our Lady, (5) S. Andrew, (6) S. Leo, (7) Holy Cross. The *Porkington MS.*, E. E. Text Society, 1867, p. 30, gives 100 altars, and adds: 'But vii hyn moche and most of dynnyte, þat is to say, furst on þe right hond ys þe autur of þe vernacle. ¶ The ij of þe honoure of oure lady: The þred of seynt Symon and Jude: The iiiij of cent androw: The v of sent gregorye, and þer he lythe: The vi of sent leoo þe pope: The viij of þe holly cross, and perin commythe no woman.' The *Vernon MS.* (1370), E. E. Text Society, 1867, vol. xxv, p. 2, on the *Stacions of Rome*, says:

In þat Munstre . men may fynde.

An hondred Auteres . hiforen and hehynde.

¶ Among ye Auters . seuene þer be.

More of grace . and dignite.

¶ þe Auter of þe vernicle is on.

Up-on þe riht hond . as þou schalt gon.

¶ þe secunde . in þe honour of ur ladi is.

¶ þe þridde . of seynt Symon and Jude I.-wis.

¶ þe Feorþe . of saint andrewȝ . þou schalt haue.

¶ þe Fifþe of saint gregori . þer he lyth in graue.

¶ þe Sixte . of saint leon þe pope.

þer he song masse . in his cope.

¶ Of saint Crois . þat seuenþe is.

In wȝuche, no wommon schal comen I.-wis.

It will be observed that the two English authors agree, as do the two Germans; but that the two nationalities differ widely from each other. But one of the two English MSS. is much earlier than the other authorities; the dates being: *Vernon MS.* about 1370, *Porkington MS.* about 1460-70, Muffel 1452, Von Harff 1496-9, *Ein Büchlin* 1500. The date of the *Digby MS.* (Bodleian) is not mentioned, but it is about 1450 to 1475. Rucellai says: 'In detta chiesa sono novansei (96) altari dove si dice messa' (*Il Giubileo dell' anno santo 1450, Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 567). *Il Giubileo dell' anno santo* is from the Zihaldini quaresimale which Giovanni Rucellai, merchant and citizen of Florence,

þcre þat day þat þe seynt fallith to whech seynt þe auctor is consecrat this same indulgens durith be þe octaue of þe same fest. Seuene aucteres be þer of principal auctorite. The auctor of þe uernacle, þe auctor of ouer lady, þe auctor of seynt gregory, þe auctor of þe apostoles simon and iude, þe auctor of seynt andrew, þe auctor of seynt leon and seynt cruce wher women enter not. To ech of þese is graunted tociens quociens uii ȝere indulgens. In þe fest of e anunciacioun of ouer lady who so euer uisite þis cherch hath of indulgens a mȝ ȝere, on maunde þursday a mȝ ȝere. In euery feest of seynt petir a mȝ ȝere. In þe dedicatioun of þe cherch whech falleth in þe octaue of seynt martyn uii mȝ ȝere & þe pirde part remissioune of all synne. Whann so euyr þe uernacle is schewid iii mȝ ȝere is graunted to þe romancs. | And to hem alle þat dwelle ouyr þe mowntis / ix mȝ ȝere. | And to þoo þat in dwelle be þishalve þe mowntis xii mȝ ȝer.<sup>1</sup> But þe schal undirstand þat in þe cite of rome resten uiii bodies of þe apostoles. In seynt petir cherch is half þe body of petir and half of poule incinerat sauie bones and þe opir half of þe same is at seynt poules. Also in þe cherch of seynt petir are simon & iudas lying a boue in þe wall, þe opir iiiii apostelcs schul be told of aftirward. In þe same cherch lith seynt gregory þe pope\*, seint leon þe pope\*, seint ion crisostom bischop of constantinople, þe holy martires processus & martinianus,<sup>2</sup> seynt petroniȝ and opir mo. ¶ Of þe holy uernacle wil

ordered to be written in 1459, and which remained until receut times in the possession of the family of the same name. It then passed into other hands, and an extract from it was published in 1872 by John Temple-Leader, an Englishman, then resident in Florence, who had acquired it (see *Archivio della Società Romana di Storia Patria*, 1881, vol. iv, fasc. iv, p. 563, n. 1). While on the subject of the altars in S. Peter's, it is interesting to note a fact which Muffel states. He says that at the high altar are now (1452) the ancient pictures of S. Peter and S. Paul, which were shown by S. Silvester to Constantine, in order to ascertain whether they were the persons who had appeared to him in his dream (Muffel, p. 24; see also Nichols, *Marvels of Rome*, pp. 123 and 132). He says: 'The picture yet standith in the altar wall above the high altar' (of S. John Lateran). This passage occurs in a *Cod. Vat.* 4265 (*Mirabilia*), of the fourteenth century.

<sup>1</sup> In the *Vernon MS.* above mentioned (on p. 3), the Indulgences at S. Peter's are said to be as follows: At S. Peter's altar every day twenty-eight years. From Holy Thursday to Lammas, 14,000 years. On the date of the consecration of the church 14,000, and one-third remission of sins. When the Vernacle was shown, 3,000 years to Romans, 9,000 to other people, 12,000 to those that cross the sea to go on pilgrimage to Rome. According to Rucellai, there was, on the occasion of the juhilee of 1450, plenary remission of all sin for penitents who stayed in Rome for at least fifteen days, and visited every day the four Churches of S. Peter, S. Paul, S. John Lateran, and S. Mary Major (*Il Giubileo dell' anno santo 1450*, *Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 563).

<sup>2</sup> SS. Processus and Martinianus are believed to have been baptised by S. Peter in the Mamertine prison, on which occasion a spring miraculously appeared in the floor of the prison for the purpose of the rite. S. Gregory speaks of their martyrdom in *Hom.* 32, n. 7. There was a church of their name outside the Porta Aurelia, and S. Lucina founded a cemetery under it. Their remains were at first laid to rest in this place; but, under

we speke now.<sup>1</sup> Summe men clepe it þe sudary of crist. Of þis same grete relik spekith geruasius in his book yat he mad de ocis imperialibus. He seith þere þat þis woman þat had þis sudary in whech crist wipt his face whan he went to his passiouen was martha whom he had cured eke fro þe flux of blood whech sche had suffered xiiij. zere, and on volusianus frend on to tibery þe emperour whan he herd sey at ierlm þat þis woman had þis-sudary he caused hiȝ for to come to rome with the same-sudary þat þe emperour with contemplacioun of þe face myth be hool of certeyn seknesse þat he had. This was do in dede for a non as he sey þe face of ihū in þat sudary he was hool. The woman told him þe maner pleynly who sche cam be þis figure. Sche saide a litil be fore þe passioun sche undirstood weel partye be þe wordis of ouȝ lord partye be þe conspiracioun of iewis þat ouȝ lord in schort tyme schuld deye wherfor sche ordeyned a fayr kerchy in whech sche þoutȝ sche wold haue depeynted þe face of ouȝ lord and as sche went to seke þe poyntour ouȝ lord mette hir and askid her whidir sche went and sche answerd and told him þe treuth. Tho ouȝ lord took þe kerchy and impressid þerin þe liknesse of his face whech was al disfigured of colour of labouȝ in preching and fastyng and oþir hardnesse whech he used. For ouȝ bokes sey þat of swech penauns he semed mech elder þann he was as may be seyn in jones gospel wheþ þe iewis supposed þat he was L. zere old wham he cam neuyr to xxxiiii. This same geruase tellith of an oþir figure of ouȝ lord and allegith for him a book i called gesta de uultu lucano whech book is not I trow in pis lond. This geruase seith þat whan ouȝ lord hing naked on þe crosse joseph ab arimathia stood a mongis oþir frendis of ihū and morned lich as þei dede. And þoo he scide on to ouȝ lady and oþir þat stood by. This man he seith þat hangith on þe tre her, he may sey þat he hath but febil frendis whan non of us hath her a cloth to hide with al his nakidnesse. Tho sent þei with o consent and bowȝ

Pascal I, they were translated to S. Peter's. Their feast-day is observed in many churches in Rome besides S. Peter's; especially at S. Pietro in Carcere. The mosaic at their altar in the basilica represents their martyrdom; the original of the picture is at the Quirinal. In some martyrologies they are associated with S. Firmin (Stadler, *Heiligenlexikon; Acta Sanctorum*, July, vol. i, p. 300).

<sup>1</sup> The first mention of the Vernacle by name is made by Nicholas IV in 1290, who says: 'sui pretiosissimi vultus Imaginem, quam Veronicam fidelium vox communis appellat in singularis amoris insigne tribuit venerari.' Some authorities derive the word from a corruption of the words 'vera icon'. Others think that the name of the matron of Jerusalem, who helped our Lord on His way to Calvary, was Berenice or Beronice; whence the name Veronica. Her house is described as 550 paces from that of Pilate, and on the left hand of the pilgrim as he goes towards the Holy Sepulchre. The so-called Gospel of Nicodemus first mentions the tradition that she was the woman cured of the flux of blood (Mark v. 25). She is supposed to have been the wife of S. Amator, who again is believed to be identical with Zacchaeus of the New Testament. They both fled from persecution to France. Her name is not found in the Mart. Rom. (Stadler, *Heiligenlexikon*).

hem a fayr schete a large and a clene and woud þis schete a boute him whil he hing on þe crosse, and body schete and al þei took down. But / whan yei schuld ley him in þe graue al ye schap of his body was impressid f. 377 v in þe cloth. Nichodemus kept þis cloth and ded poynt a noþir aftir þat figur woud it up and kept it with oþir relikes, þat is to sey a crowet with þe blood of our lord, on of þe nayles, part of þe crowne of þorn, þe sponge and mech oþir ping. And þis orison folowynge seid he euerie day in presens of þese relikes. *Ecce agnus dei ecce qui tollit peccata mundi ecce deus uiuorum & mortuorum ecce uita uiuencium salus omnium credencium quem adoramus quem glorificamus cui benedicimus & dominum patrem omnipotentem & filium cum spiritu sancto laudamus & superexaltamus in secula.* Adiutor & protector & defensor sis michi domine benignissime & sanctissime & misericordissime. This same geruase spekith of an oþir figure of our lord þat was iu a cyte þei clepe edissa and þe grete story whech is cleped ecclesiastica historia berith witnesse of þe same. The processe is þis. A kyng of þat same cite cleped abgarus uexid with grete seknesse sent to our lord ihu to ierlm desiring to se his persone desiring eke þat he schuld cure him of certeyn greuous seknesse. Our lord wrote on to him a lettir in whech he seyde þat þe kyng was blessid for to be leue in him whom he had nowt seyn. He wrote ferþermoþ þat he must fulfif þat dispensacion for whech he was sent but aftir his deth he be hith him for to send ou of his disciples whech schuld lerne him þe trew feyth. And as touchyng sith of his persone he sent him a cloth in whech was depynted þe ymage of our sauouir. And as it is wrytyn in þe cronicles of þe cyte our lord leyd him selue naked on þe cloth in whech al his body was meruelously merkid and þat same cloth is schewid euery esterne day, in whech þe ymage apperith in dyuers formes, þe first houir of þe day it semeth a child of uii ȝere age, þe secund our xiiii ȝere age, þe iii oure xx ȝere, and last our in swesch age as he suffered passion for us. All pis is seid undir auctorite of geruase. There be alsoo in seynt petir cherch xii pileres standyng next þe auteir whech as we seide be fore were caried fro ierlm & on ich of þese pileres stood sum tyme an ymage lich to on of þe apostoles of siluyr and gold but þe tyrauntes þat haue conquered rome bore a wey þat rychesse. On þere is a mongis all moost precious of þoo pileres whech is barred a boute with yrun and what uertu it hath and whi it hath swesch uertu is wrytyn þere in latyn in hard marbill þe sentens of þat writing is translate here in englisch. This is þe pilere on whech our lord ihu crist lened whan he prechid to þe puple and on whech he rested whann he prayed to þe fader of heuene, whech pilere with oþir xi þat stande her a boute were brout fro salamones temple on to þis nobel cherch, þe uertu þeroft puttith a wey / wikkid spirites fro men þat be uexid with hem & doth f. 378 r

many oþir miracles.<sup>1</sup> A lilit fro þese pileres is an antere of white marbil & in þe myddis a fayre porphiri ston mor þann a superaltari. This sentens is writen þere in latyn. Upon þis porphiri ston were weyed þe bones of þe holy apostoles petir and paule & departed be seynt silvester þe pope\* þe ȝere of ouȝ lord iii hundred and xix whan ȝis cherch was mad. Many oþir þingis be þer at seynt petres but þese be most famouse.

O seynt paules cherch<sup>2</sup> caplīn ii

Now of þe cherch of seynt panle wil we speke whech stant iu þe south side of rome a myle oute fro þe ȝate whech þei called in old tyme porta capena now is it clepid porta sc̄i pauli. It is fro seynt petir cherch to seynt paules cherch iii myle. ȝe schul undirstand þat in þe cherch of seynt petir ar seculere chanones and in þe cherch of seynt paule monkis of seynt benedictis ord̄. This same cherch of seynt paule is large ny of schap to seynt petres with a body and iiiii eles sauē in length it hath too pileres lesse in euery rowe for seynt<sup>3</sup> hath iiiii scoȝ and uiii in al and ȝis hath but iiiii score. The auter of seynt petir cherch stant in to þe west and þe auter of seynt paule cherch stant in to þe est. Thcrfor sum pilgrimes be þt knowe

<sup>1</sup> The following is a copy of the inscription on the column. Our author cannot have written before 1447, so that the inscription was then about ten years old.

HEC Ē ILLŪ COLŪNA ī QUA	BASILICE. HIC LOCATA
DÑS NR YH'US XPS APPO	FUIT. DEMONES EXPELLIT. ET
DIATUS. DUM POPULO P	AB IMMUNDIS SPIRITIBUS VE
REDICABAT. ET DEO PRI P	XATOS LIBEROS REDDIDIT. ET
CES I TEMPLO EFFUNDE	MULTA MIRAC'LA COTID
BAT. ADHERENDO STABAT.	IE FACIT: P REVERENDISSIM
QUE UNA CŪ ALIIS UND	PREM ET DOMINŪ DNU'
ECI HIC CIRCŪSTANTIBUS	CARD. DE URSINIS OR
DE SALAMONIS TEMPLO	NATA: ANNO DOMINI
IN TRIUMPHUM HUI'	MCCLXXXVIII.

<sup>2</sup> The more ancient Basilica of S. Paul was founded, according to tradition, by Anacletus; it was enlarged by Constantine, and stands over the tomb of the Apostle, which was in the Catacombs of Lucina. The second church, in which the orientation of the former building was reversed, was commenced by Valentinian II, Theodosius, and Arcadius; it was completed by Honorius in 395, restored by Leo the Great in the fifth, by Eusebius in the sixth, and by Leo III in the eighth century. After its desecration by Saracen invaders, John VIII repaired the church, surrounded it with a fortified wall, and gave it the name of Johannopolis. Other works were carried out by Hildebrand (Gregory VII), whose name was engraved on the bronze doors. Honorius III decorated the apse with mosaics, and many other pontiffs repaired and beautified the church. The last to carry out important works therein was Benedict XIV, but it was destroyed by the disastrous fire of the year 1823, and the work of restoration, which is under the charge of the Italian Government, has not as yet been completed, though it is well advanced.

<sup>3</sup> 'petir c | ' in margin of MS. The rest of the addition cut off for purpose of binding.

þe cause whi men go in at þe west ende of seynt paules, for þe redier weye  
 is for to enteþ be þe north side. The cause whi þoo men þat knowe þe place  
 enter be þe west side is þis, for aftir tyme þat seynt paules heed was smet  
 of too myle þens it was earied and hid þere þe west dore is now and aftir-  
 ward founde and kepte with grete reuerence. And in worship of þat heed  
 who so euyr enter be þat doþ he hath euery day xxviiiij þere of indulgens with  
 remissiouȝ of þe þirde part of his synnes. In þe feste of seynt paule is  
 graunted a miȝ þere. In his conuerciouȝ a c ȝere. In þe feste of innocentis  
 xl ȝer. In þe dedicacoun of þe cherch whech is þe octauȝ day of seint  
 martyn uii miȝ ȝere & þe þird part remissiouȝ. Euery sunday of þe ȝere  
 hath a man þere as mech pardon as þow he went to seynt iames in gales.<sup>1</sup>  
 This lond wher þis cherch stant and þe abbey with all her comoditees was  
 sumtyme cleped ortus lucille in englisch it meneth þe gardeyne of lucille.  
 This lucilla was a rich woman and an holy whech spent hir good in coum-  
 forting of martires in her passioȝes and in byryng of her bodies aftir her  
 deth. Also in þe cherch of seynt paule be twix þe hye auteþ and þe auteþ  
 of seynt benedict is a ful fayr ymage of crist hanging on þe crosse whech  
 ymage spak certeyn wordes on to seynt bryde whech tyme sche lay þere in  
 contemplacion and þe same ston þat sche rested on at þat tyme is þere closed  
 in a / grate. Eke in þe sacristic may a man see þe same bible þat was seynt f. 378 v  
 ieromes, and as summe sey þere he wrote it him selue. A fayr book is it  
 and a large and ful wel arayed.<sup>2</sup>

Of þe cherch of seint sebastiaun.<sup>3</sup> iij.

The cherch of seynt sebastian stant to myle fro seynt paules also oute of  
 þe wallis of rome a grete myle for we enter in to rome a geyn whan we haue

<sup>1</sup> In the *Statios of Rome*, E. E. Text Society, 1867, p. 4, the indulgences are as follows: on the Festival of his Conversion 100 years, on S. Paul's Day 1,000 years, on Childermasse Day 4,000 years; and, for a whole year's Sundays, as much pardon as for a pilgrimage to S. James's.

<sup>2</sup> The great Alcuin Bihle at S. Paul's is of the ninth century; it is a good copy of the recension made for Charlemagne by Alcuin, and presented to the emperor at Christmas, 800. Bishop Grandison, of Exeter, in the fourteenth century, had all the Bibles of his diocese corrected by a copy of this Bible at S. Paul's. It is Jerome's only in the sense that it is his recension of the Vulgate.

<sup>3</sup> The Basilica of S. Sebastian was erected in the fourth century, in honour of SS. Peter and Paul, and was then known as the *Basilica Apostolorum*. Below the *confessio* of the building was the *Platonia*, where the remains of the Apostles were laid for security during the troublous period of the persecutions. The church appears to have consisted of a nave and two aisles, separated by columns, with an apse; behind the apse was a *matroneum*. It was frequently restored during the Middle Ages, but was completely reconstructed in its present form by Cardinal Borghese in the seventeenth century. Practically, but little of the old building can now be seen (Armellini, p. 714; Nibby, p. 704; Marucchi, p. 488).

do our̄ laboū þerc be a ȝate þei clepe porta appia. In þis cherch lith þe holy pope seyt fabiane þat was chosen to þat dignite be a grete myracle for a dowe cam sodeynly and rested on his heed. It was he þat ordeyned notaries in rome for to write þe deth of martires whech w̄r̄ killid þere for cristis cause. This man lith in þe hye autē þat stant a boue.<sup>1</sup> There is a nōpir autē bc nethe as we come oute fro þe cymytery whech is cleped kalixti and in þat auter lith þe holy martir called sebastiane. This autē is hald on of þe holy places of rome.<sup>2</sup> For at þis autē sang seyt gregori and an aungell mynistered at his messe whech aungell for þe moost party of þat messe stood on a white ston þat lith þere ȝet and it is hald in ful grete reuerens. Thc aungell seid þese wordis as it is writyn þere. In loco isto est uera *promissio & peccatorum remissio splendor & lux perpetua ac sine fine leticia quam promeruit xpi martyr sebastianus.* That is to sey in englisch. In þis place is þe uery behest & remission of all synnes schynnyng and lith euyr lastyng þorw þe meritis of cristis martir sebastiane. Also a bouen in þe same cherch be þat dore þat goth to rome lith seint steuene þe pope a for an autē undir a faīr̄ ston i grated with irun. This cherch hath grete pardoun euery day þorw onte þe zere a m̄l zere and in o sunday in may remission of all synnes. The cymytery cleped kalixti is nndir þe cherch a cane or ellis a myne nndir þe ground. It is neyther uery ston ne uery erde but be twix both red of colour. Many caues be þere and stopped with stones þat men schuld not erre in her weye saue too are left

<sup>1</sup> S. Fabian succeeded S. Anteros in the Holy See in the year 236. According to Eusebius, his election was unanimous; because, when the clergy and the people were assembled to choose a Pope, a dove settled on his head; this was accepted as a miraculous sign. But we know little certain about him. Eusebius says that he was of a good Roman family; that he was the nineteenth Bishop of Rome, and reigned from 236 to 251; other authorities say that he was the twenty-first Pope, and only reigned fourteen years, perishing in the persecution of Decius in 250. The latter version is accepted by the Bollandists as the more correct. He was buried in the cemetery of S. Callixtus on the Appian Way, and the church of S. Sebastian was erected over his grave. S. Cyprian calls him, in a letter to Pope Cornelius, an incomparable man; he is said to have haptized the Emperor Philippus Arabus; he sent S. Denis to Gallia; and during his pontificate, according to Gregory of Tours, the Churches of Paris, Tours, Toulouse, Narbonne, Arles, Clermont, and Limoges were founded (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, January, vol. ii, p. 252; Duchesne, *Liber Pontificalis*, vol. i, p. 148).

<sup>2</sup> S. Sebastian was born at Narbonne; his family came originally from Milan, where his youth was spent. He came to Rome about 283. He was appointed officer in the Praetorian body-guard; it was not known at the time that he was a Christian. He used his official position to help his fellow believers as much as possible; amongst others, he was able to be of assistance to the Pope S. Caius. His martyrdom took place in the reign of Diocletian and Maximianus. Owing to the care of a pious widow, Irene, he recovered from the wounds inflicted on him by the arrows; but he was beaten to death in the circus, and his body was thrown into the cloaca. It was recovered and buried, in the manner described by our chronicler (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, January, vol. ii, p. 259).

open of whech on as þei sei was seynt petir chapel. But if ȝe here lith in ȝour hand ȝe se rith nowt for it is dep undir þe ground. For whan we go down on þe o side of þe cherch þere he xxxii greces and i trow as many upward on þe oþir side þere þe aungell ministred to seint gregori at messe. The cymytery is þus long þat if a man tary not in þe chapeles but go rith forth he schal walk it he þanð he hath said iiiii sithes miserere mei deus. In þis place wer hiried xlui popes\* and ech of hem ȝauie grete indulgence to þe same place. Ther was seynt cecile hiried alsoo hir memorial is þere ȝet grauen in white marhilt ful wel. The comoun opinion is þere of þis place þat who so euyr out of synne uisite it þat is to seye clene schreue and / con- f. 379 r  
trite he is assailed as clene as a man may he be power of þe cherch. This cymytery was mad be calixte þe pope\* þerfor it hereth his name. He mad it as þei sey for too causes on is þat þe hedes or ellis þe popes\* of þe cherch schuld dwelle þere secretly fro þerel of tirauntis for it was nececarie þat þei schuld leue lengeñ to confirmacioun of hem þat were neophites. An oþir cause þei sei he had for he desired for to hyry martires þat deied for cristis sake and for he myth not doo þis openly þerfor he ordeyned þis priuy place.<sup>1</sup> Be side þis cherch is a grete hous whech þei clepe cathacumbas þis same catacumbas is a meruelous name for it is not expowned in ouȝ latyne bokes ne non of þe gramañones touch þis word þus compowned. The simples þei speke of as of cata whech soundeth as þei wryte þat cata is a boue or ellis cata is al and cumbo or ellis cumbas þei sey þat þis is lowe or ellis dep so þis word soundith aft lowe or elles al dep and in uery sikirnesse þis same hous is dep in þe erde and was sumtyme a grete pitte for we go down yertoo on xxviii greces. Summe men sey þat is was þe purgacioun of aft yssewes of þe hocheres þat dwelt þere for þere he ȝet many wallis on whech stood ful solempne houses whech houses wer a hochery sumtyme to rome and in þis place as þei sey were petir and paule þrowe rith for despite. This tale in partie is soth and in partie not for þat it was a macelle called in ouȝ tonge a hochery þat is soth and þat þei were þrowe þere of þoo men þat killid hem for despite þat is not soth. Therfor wil we declare on to ȝou þe trewth of þis mater. Petir and paule suffered her̄ passion at rome þe last ȝere of nero hoth at o tyme as gelasius þe pope\* writith. Petir was killid in via aurea and þere hyried in a place whech þei clepe uaticanus whech place is now

<sup>1</sup> S. Callixtus I was Pope from 219 to 222. Some authorities, however, give 217 and 218 as the date of his election. He appears to have been born at Ravenna, and to have belonged to the family of Domitian. He founded the cemetery on the Via Appia which bears his name. He was martyred during the reign of Alexander Severus; probably not by his orders, as the emperor is said to have had a warm personal regard for him. He was buried in the cemetery of Kalepodius on the Via Aurelia; his relics rest in the church of S. Maria Trastevere (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, Octoher, vol. vi, p. 401; Duchesne, *Liber Pontificalis*, vol. i, p. 141).

ioyned on to seynt petir cherch<sup>1</sup> and it was clepid so for þe prestis of þe hethen lawe had þere certeyn reuelaciones as þei seide be whech þei prophecied on to þe puple. For uates is a prophete and canus is as mech to sey in þat tongue as elde so ioyned to gidir þis place soundith in oure tonge a place of elde prophecye. And þat þis place stood uia aurea or aurelia as it is cleped sumtyme witnessith þe legende of seynt pancrace. Now was paule ded u myle fro þat place uia hostensi where a chapelle with iii welles stant yet fast bi scala celi and þere biried and so ley þei many þeres on to þe tyme of cornely þe pope\* whech was þe xxi pope\* fro petir for in his tyme þe grekis þat dwelle at constantinople hauyng enuie þat þe cherch of rome schuld be mor in honour þan hercherch & considering þat þese bodies of petir and paule biried at rome were a grete cause of accesse of pilgrimes ful sotilly þei com to rome and with grete curiosite stole þese bodies with entent to ber hem to hostie and so forth to þe se. And whan þei we're goyng þe f. 379 v spi/ritis þat were in ydolis constreyned be þe grete powe'r of our lord cried with a loude uoys help men help for ellis ȝour goddis schul be stole. The cristen men undirstood þis of þe bodies of petir and paule, þe hethen men undirstood it of her maumentis, and so with o consent þei pursegid þe grekis, and<sup>2</sup> sey þe grekis þei brewe þe bodies in þis pitte and þere lay þei as summe cronicles sey lxx ȝere. Martines cronicle seith þat þei were þrowe þere in cornelius tyme and lift up eke in þe same popes tyme and translate to þo places þere þei ly now at instans of a blessid woman callid sumtyme

<sup>1</sup> This passage is interesting, as it shows that in the fifteenth century the site of the martyrdom of S. Peter was believed by some to be near the Basílica of S. Peter, and not on the Janiculum at S. Peter in Montorio. For a full discussion of this subject see lectnre by Comm. Prof. O. Marucchi, published in the *Journal of the Proceedings of the British and American Archaeological Society*. The modern error, which fixes the site at S. Pietro in Montorio, appears to have crept in somewhere about this period (1450), for which see *In diesem Büchlin stet geschryben wie Rom von erst gebauet, &c.*, Strassbnrg, 1500, p. G ii v: 'Es ist zu sant peter in montorio ist ein clöster des ordens sante francisci und halten di observanz | uff der selben stat die kirch lygt da is gemartert worden und gecrütziget sant peter der zwelfspot | da is grosz genad nnd ablasz.' Muffel's account is interesting, as it also shows that in 1452 the site of S. Pietro in Montorio was, by some, held to be the true one. He says that, after parting with S. Paul, 'sand Peter ward wyder in kerker gefürt, nnd on einem anderñ tag gekreutzigt auf einem perg zwischen den zweyen nodellen' (nadel=pyramid) 'dye do sten eine in der maur, do sand Panlus thor binanf get nnd Rumulus und Remus auf begraben ligen . . . und zwischen der anderen nodelen, die do steht zwischen der Tyber prucken und sand Peter' (p. 25). Again, in speaking of the Chnrch of S. Pietro in Montorio, von Harff says: 'Off deser stat is gemartelt ind gecruciget woirden sijnt Peter apostel' (*Pilgerfahrt in den Jahren 1496-9*, p. 30, Dr. E. von Groote, Cöln, 1860). The Church of S. Pietro in Montorio is ancient, and is mentioned in the ninth century by Agnello in the *Liber Pontificalis* of Ravenna. Sixtus IV bestowed the chnrch upon the Franciscans in 1472, and Ferdinand and Isabella employed Pontelli, the architect of the Palazzo Venezia, to rebuild it (Armellini, p. 551; Marucchi, p. 460; Nibby, p. 587; Urlichs, *Cod. Topog.*, p. 174).

<sup>2</sup> 'pat' in margin of MS.

lucilla and sumtyme lucina. Othir cronicles sey þat þei were translate fro þat place long aftir þat tyme for siluester was þe xii pope fro cornely whech weyid hem and departed hem as it is writyn in marbil openly in seynt petir cherch. Swech contradiccioun is alday in cronicles but for be cause it touchith not þe articles of oure feith þerfor may men chese what party þei wil.

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Of þe cherch lateranensis.<sup>1</sup> cap̄ iiiii.

The cherch clepid lateranensis is a ful solemayne place and many dyuers houses be þerin with dyuers reliques.<sup>2</sup> First whan we come fro sebastianes we entre a hous cleped seynt gregoryes librarie for þere as þei sey mad he þe most part of his bokis in token þat it is so, mech of his lif is ȝet depoynþed on þe wallis. A noþir litil chapel is by and on þe auteþ stand to elde pilers of ston whech pileres þei sey stood in þat conclave at Nazareth wheþ gabriel told our lady þoo first heuenely tydyingis. And in uery soþ a ymage of our lady is on þe o pileþ and a ymage of gabriel on þe oþir of ful elde picture. Than go we in to þe baptistery. The baptistery is a grete hie round hous in whech constantyn was baptized and many oþir houses hangen þeron as schal be declared aftirward. In þe myddis of þis hous stand uiii grete pileres of porphiri ston be twix whech was þe uessel sette in whech he was waschid. On þe rith hand as we come in is a hous grated with tymbir where þe conk stant þus þei clepe it þe uessel of his baptem of whech conk we mad a special declaracion in þe first part be fore þe xxiii chapetre. Next þat hous is a litil chapel halowid in þe worship of seynt ion baptist in whech no woman entreþ and þere as þei sey is pleneþ remissiouþ tociens quoiciens of þe graunt of seint siluester women haue þe

<sup>1</sup> The church of S. John Lateran occupies part of the site of the family palace of the Laterani. At the time of Constantine it was imperial property, and is said to have been conferred by him upon S. Silvester as an episcopal residence. The emperor founded the basilica, and from this time the *Patriarchum*, as it was called, was the ordinary residence of the Popes. The hasilica was destroyed by an earthquake, or by fire, and was rebuilt by Sergius III (904-11). Innocent IV embellished it, and Boniface VIII, in the year of his juhilee, decorated it magnificently. Two outbreaks of fire, in 1307 and 1361, caused great damage, which was repaired by Clement V, Innocent VI, and Urhan V; the last named sent funds from Avignon. On the return of the Popes to Rome, the huilding was found to be in a ruinous condition; it was subsequently entirely renovated by Clement VII, Innocent X, and Clement XII.

<sup>2</sup> Muffel gives a very careful description of the Lateran, and says that the indulgences, when the heads of SS. Peter and Paul are shown, are the same as when the Vernacle is shown at S. Peter's: i.e. 7,000 years for Romans, 10,000 for other Italians, and 14,000 years for those who come from across the mountains. He also mentions the *lex regia*, which Cola di Rienzo hung up in the church: 'Item neben an der seul stet der zwelf tafel eine von messing, dorin die recht geschrihen stand die den Romern von Athenis geschickt wurden do Rom nur xx jar gestanden was' (pp. 10-11).

same if þei go on pilgrimage and touch þe dore. Than next is a grete chapell and an offering on to an ymage of our lady þe special offeringis be ringis of gold or of siluer and þerfor is þat ymage cleped S<sup>c</sup>ā maria de anulo þat is to sey in englisch Seyn mary of þe ring. Who þat þis offering cam f. 380 r /in use first is writyn þere in a table rith thus. ¶ There was sumtyme in rome a rich man whech had on to his wyf a woman both<sup>1</sup> and good. This man loued be side his wyf a woman of uicious condicionis and þei to spent grete good in riot and uicious lyuyng. The wif þat was good of lyf had þis condicioun þat ones or twyes in þe weke sche wold walk to seynt ion lateranense and special deuocioun wold sche sey be for þis ymage þat is in worship of our lady. The uicious woman perceyued weel þat al þe loue of þe husband was go fro þe wif and ful onkendly com to hir, detracted þe wif in his presens and seid þat sche used þe same onclenesse whech he used and prouyd þis be grete absens fro hir owne hous ones or twies in þe weke. The man leued not þese tales. Tho þis wikkid woman went to a nygromancer and compelled a dampned spirit to stele þe ring þt þis good woman was weddid with and be him selue apper lich a ȝong man weryng þis ring. And whan þe husband sey al þis a non he hastid homward al þat he myth in purpos for to sle his innocent wif for to þis entent wroute þe forseid wikkid woman al þis malicious werk. And þan þe wif prayed oure lady for sche coude not fynde þe ryng whech he bad hir seke and be grete myracle þe ryng was brout a gayn and all þe fraude of þe fend parcyued, þe husband eke conuerted fro his<sup>2</sup> and þis same is ȝet a gret offeryng in rome in special of ryngis.<sup>3</sup> In þat same chapel is a nobir fayr hous in whech þei seye constantine held his councell with his lordis and þere stant ȝet partie of his tribunal. Be side þis is a chapell and be þe dor stant a pile<sup>r</sup> of marbill scarce a metȝerd hy be twix whech pile<sup>r</sup> and þe wal is a litil space and in þat space on of þe popes<sup>\*</sup> clepid gregorie condempned him selue to prison but aftirward he was delyueryd be miracle and on þis pile<sup>r</sup> stood sumtyme a crucifixe whech men kissed with grete deuocioun. So happed it þat a gentil woman cam for to kisse þis crucifixe and sey anoþir old por woman kisse þe same. And as of dedignacioun whan sche wold haue wipte þe crucifixe al sodeynly it fled fro þat place up to a wal and mo<sup>r</sup> þan four fadom hy hing stille and ȝet it hangith in testimonie of þe miracle.<sup>4</sup> Aftir

<sup>1</sup> 'fayr' in margin of MS.

<sup>2</sup> 'wi' (? wish, will) in margin of MS.

<sup>3</sup> 'In . . . is another chapel, wherein is painted an image of our Lady, that, upon the offering of a ring by a certain woman, stretched forth her hand, and drew to her the ring, where it yet appeareth upon the finger in the picture' (Nichols, *Marvels of Rome*, p. 133, translation of Codex Vaticanus 4265).

<sup>4</sup> *Ein Büchlin*, &c., Strassburg, 1500, gives a similar account of this miracle. See also Rucellai, *Il Giubileo dell' anno santo 1450*, *Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 568.

uisitacioun of þese places we entre in to þe grete cherch whech was þe first þat euyr was bilid in cristendam and euene ouyr þe åuter on þe wal is þe face of our sauiouř whech appered on to all þe puple of rome uisibile þe same day þat seynt syluester halowid þe cherch. And as þe elde stories sey it was neuyr mad with mannes hand but sodeynly þus it appered. A fayre figure it is and brith of colouř brown and red and large eke. Than turne we down in to þe cherch / and kisse a grete auter ouyr whech auter be þe f. 380 v hedes of petir and paule whech be schewid ofte sith in þe weke be for estern openly on to þe puple.<sup>1</sup> The hed of petir is a brood face with mech her̄ on his berd and þat is of grey colouř be twix whit and blak. The hed of paule is a long face balled with red her̄ both berd and hed. On eithir side of yis auter stand too grete pileres of brasse hol ful of seyntes bones. Summe men sey þat þoo weſt þe pileres þat hiram mad to salomon as þe þirde book of kyngis make mynde but þis be leue I nowt for þat descripcioun whech is mad in þe book of regum accordith rith nowt with þe schap of þese pileres. In þe uttir ende of þe cherch ferþest fro þis auter is a chapeff in\* whech be many relikis. Ther̄ is þe arke of þe eld testament with þe tables þe rodde þat floured & þe uessel of gold with manna. Ther̄ is þe bord on whech crist mad his maunde, þe ȝerd of moyses, of þe u loues and of þe too fischis þat left at cristis fest, þe cote of our̄ lord whech our̄ lady mad, part of our̄ ladies kerchi, part hir her̄, þe hed of zakarie jon baptist fader, of þe blood and of þe aschis of seynt jon baptist body, þe hed of seint pancrace,<sup>2</sup> þe schuldir of seynt laurens, þe cote of seynt jon euangelist with whech he reysid iii dede men, þe cuppe in whech he drank uenum, þe chene with whech he was teyid in ephese & many oþir þingis. Now go we upward in to þe cherch a geyn and entren in to a cloistir whech ledith in to þe grete halle where þe general councell be holden whech tyme þei be at rome. At þe hey des of þis halle is a ful fayre marbil ston so cured.a boue with bord þat

<sup>1</sup> Montaigne also saw the heads of the Apostles when he travelled in Italy, and describes them thus : 'La veille de Pasques je vis à S. Jean de Latran, les chefs S. Pol et S. Pierre, qu'on y montre, qui ont encore leur charnure, teint et harhe, comme s'ils vivoient ; S. Pierre, un visage blanc un peu longuet, le teint vermeil & tirant sur le sanguin, une harhe grise fourchue, la teste couverte d'une mitre papale. S. Pol, noir, le visage large et plus gras, la teste plus grosse, la harhe grise, espesse' (*Journal du Voyage en Italie*, ed. hy Ancona, Città di Castello, 1895).

<sup>2</sup> S. Pancratius was the only son of wealthy heathen parents of Synnada, a town in the north of *Phrygia salutaris*. On the death of his father he went with his uncle Dionysius to Rome, where they lived in a large house on the Caelian Hill. They were both converted to the Christian faith, in spite of the persecution which was then raging. The uncle fell ill, and died in peace ; but S. Pancras, in spite of his youth, was sentenced to death by the sword. He suffered martyrdom in the year 304, in the reign of Diocletian, on the Via Aurelia, and was buried by the noble matron Octavilla in the cemetery of Kalepodius (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, May, vol. iii, p. 17).

men may kisse it. On þis ston stood seynt jon þe euangelist and prechid þe feith of ouř lord on to domician emperor and to þe puple of rome. Aftir his sermone ouř lord ihū appered on to him in swesch figure as he went in erde and þankid him for his sermone and so sodeynly passed oute at þe oþir ende of þe halle no man wist whcre. This uisioun caused popes\* in elde tyme to graunte grete indulgence to þis hous xl þere & xl lentones. And be cause no man can telle uerily be whech doþ crist went oute for þei be iii dores þerfor pilgrimes goo þorw all iii dores.<sup>1</sup> Euene be fore þoo dores is a ful fayre hous open on to þe cort of lateranense and sette hye up on a uoute in whech hous seynt gregory prechid often on to þe puple. The desk of marbil stant þere ȝet on whech he was wone to lene whan he prechid. Than go we forth in a long paue of a cloystir and þere lith a grete round ston of marbil and fast by is depoynedt a ymage of seynt jame. This is þe uery story of þese toknes as I lerned þere. Scynt jon þe euangelist whan he was at rome had grete desire to speke with james his broþir whech was f. 381 r þat tyme in spayn at gales. This / same jon cried out at þe windowne and spak on to saint iame & iames answered him of certeyn materis whech þei wold. This þing semeth impossible to mannes witte for þe grete distauns of u or ui hundred myle but to god is no þing impossible whan he will werk ony þing for his seruauntes. A litil ferther in þat cloyster hang þe first bellis þat euyr wer mad.<sup>2</sup> And forth in anoþir paue of þat cloystir is a chapel and þere stant þe chayer þat þe pope\* is asayed in wherip he be man or woman be cause þe cherche was deceyued ones in a woman whech deyid on processioune grete with child for a ymage is sette up in memorie of hir as we go to laterane be for a litil place sumtyme a cherch as I suppose it schuld be cleped titulus pastoris.<sup>3</sup> Aftir yis chapell be a peyre greeves

<sup>1</sup> Ritter A. von Harff mentions the fact that pilgrims go through all three doors. On p. 14 he says: 'Dae steynt ouch driij ander portzen beneuen eyn andereren, weyss man vnder den drynnen nyet wylch die rechte poertz sij, darumb geyt man durch sij alle driij.' He adds, that he who does this with devotion, all his sins are forgiven. He also tells us, on p. 15, that in the church is a stone, on which S. Silvester stood and preached to Constantine; and that on it are written the words: *Aurea audiencium (Pilgerfahrt in den Jahren 1496-9 : Von Groote, Cöln, 1860).*

<sup>2</sup> 'Item appresso al detto luogo due campane non molto grandi senza battaglio che si dice furono le prime campane che si facessino mai al mondo' (Rucellai, *Il Giubileo dell'anno santo 1450, Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 571. See also Muffel, p. 14).

<sup>3</sup> Our chronicler has made the mistake of confusing the very ancient church of S. Pastor with the *titulus pastoris*, the old name of S. Pudenziana. S. Pastor was near S. Clemente; it is mentioned in the papers of the hospital of S. Salvatore, in the year 1452, as 'ecclesia S. Pastoris prope S. Clementem de qua non restat nisi pars tribunae'. It appears to have been attached to the Monastery of S. Clemente; for, in a catalogue of churches of the time of Pius V, it is referred to as 'S. Pastore dentro S. Clemente'. The catalogue of Turin says: 'Ecclesia S. Pastoris habet unum sacerdotem'. There is now no trace whatever of it; and Armellini, while admitting that he knows of no historical

down in to þe cort of fair white marbift as I haue mynde now þere be euene xxviii. Up on on of þese greces stood ouȝ lord ihū he fore pilate whan he was dempt to þe deth and not notwithstanding þat o gre is merkid for þat cause as þei sey ȝet þe deuocion of pilgrimes is not content þerby but þei knele up on alle and kisse all for uery sikirnesse. ȝet aboue in þe cloistir be oþir iii chapellis of whech on in special is of grete auctorite þei clepe it þe chapel of þe saluatouȝ eke in þis chapel entreth neuyr no woman.<sup>1</sup> The story of þat chapel is writyn þere in grete declaracioun here it schal he ahreggid. Aftir þe deth of ouȝ lord ihū ouȝ lady mary made grete lamentacioun for absens of hir son. Consolacyon wold sche non receyue hut if sche myth haue a face lich his face on whech sche myth loke every day. This mateȝ was comounned a mongis þe apostoles and þis weye founde perin þat seynt luke must make þis ymage. He wold not graunte hem to make it but on a condicioun þat þei schuld fast and prey iii dayes for his good speed. And in þis mene while þis luke plaued a table of a palme tre in whech he bout for to make his werk whech table he sped up priuyl þat no man schuld touch it. But whann tyme cam þat he schuld werk he fonde a face redy mad whech no man coude amende. This table was schewid on to ouȝ lady and sche had so grete plesauns perin þat sche kissid it swetely and

record of the saint, thinks that he belonged to the early apostolic era in Rome. Marucchi, in his article on S. Pudenziana, thinks that S. Pastor was the brother of Pope Pius I (142-57). (Armellini, p. 501; Marucchi, p. 365.) Adinolfi says that the tribuna of the church was standing near S. Clemente in 1462. Regarding the legend of Pope Joan, he says that Martinus Polonus is one of the earliest authors to mention the fable, which was invented about the thirteenth century (vol. i, pp. 317-18; vol. ii, p. 79). The fable of Pope Joan is also mentioned by Muffel, p. 18. The place where the statue stood which in the Middle Ages was supposed to record this event was near S. Clemente; it is marked in the large map (in sections) at the end of De Rossi's *Piante iconografiche di Roma*, with the words 'Logo dove partorì la papessa'. There is some interesting information regarding the *sedes stercoraria* in Nichols, *Marrels of Rome*, pp. 129-30, notes 274 and 275. Finally, for a discussion of the whole subject, see Tomassetti's able article in the *Bullettino Comunale*, 1907, p. 82, on *La Statua della Papessa Giovanna*. He attributes the legend to three causes: (1) The rite of the *sellæ stercoraria*, abandoned after the time of Leo X; (2) the existence of a statue on the roadside, which statue he believes to be that of Juno suckling Hercules, in the Chiaramonte gallery of the Vatican Museum; and (3) the abandoning of this road for the procession of the *possessio*. This change was attributed to the existence of this statue, round which the legend grew; whereas it was, according to Tomassetti, really due to the impracticability of the road, until it was reopened by Sixtus V, who is also believed to have removed the statue to the Vatican.

<sup>1</sup> 'Item si dice che S. Piero vi disse messa e che Sto Lorenzo cantò il vangelo e Sto Vincenzo vi disse la pistola alla predetta messa e che la detta cappella fu consecrata per Cristo e per Sto Piero.—Item si dice che in detta cappella non si può dire messa se non per la persona del papa e che gli è più che cento anni che non vi si disse mai messa nè per lo papa nè per altri salvo che il passato papa Nichola quinto vi fece dire messa a uno suo cappellano l' anno 1448' (Rucellai, *Giubileo dell' anno santo 1450*, Archiv. St. Pat., 1881, vol. iv, fasc. iv, p. 570).

seide þese wordis. This same is lich my son. In aft hir lyf myth no man geite it fro hir but at hir deth sche ȝaue it on to seynt jon euangelist, and fro him it was be left with pollicarp his disciple and afterward brout to rome.

Of yat cherch cleped seint cruce.<sup>1</sup> cap u.

Now of þat place which is cleped seynt cruce wil we speke and first telle þe fundacion of þat place. Constantine had a doutyr meruelously cured of scabbe at þe graue of seynt agnes as we schul trete moþ largely afterward whan we speke of seynt agnes. This constaunce<sup>2</sup> ded mak þis cherch of f. 381 v seynt cruce and pope\* siluester / halowid it. In þe hye auter which is a ful fayr conk so clepe þei hol uessels of ston in þat same conk ly þe bodies of seynt anastase þe martir & cesari þe martir<sup>3</sup> and þere to is graunted xl ȝere of pardon and as many lentones. And in þe festis of þese too martires

<sup>1</sup> The church of S. Croce in Gernsalemme was founded by Constantine, in the fourth century, in *Palatio Sessoriano*; which palace, in classical times, was near the place of public execution. Marucchi thinks that S. Helena may have lived in the palace, which was at that time joined to the Lateran, and to the gardens of the Esquiline. The church was formerly known under the title of the *Basilica Sessoriana*. Its present name is derived from the portion of the Holy Cross placed in it by the Empress Helena when she brought that relic to Rome from Jerusalem. The church was embellished in the fifth century by Placidia and Valentinian III, and about this time the building was called the *Basilica Heleniana*. It was restored by Gregory II in 720, and by Benedict VII in the latter part of the tenth century. The present form of the church is due to Benedict XIV. The extraordinary legend (which follows in the text) of a Pope being dismembered at his own request at the door of the church, is due to the fact that Sylvester II expired, while he was celebrating Mass, on Quadragesima Sunday in 1003. He was buried at S. John Lateran. It is possible that he may have expressed a wish that his heart should be buried in the church in which he died. He was generally believed to have acquired magical knowledge from the Mohammedans in Spain, and the somewhat grymous legend has probably developed by degrees around the above data. His epitaph still exists, and is quoted in full in n. 2, p. 77. For the origin of the name *Sessorio* or *Sessoriano*, see Adinolfi. He derives it from the *Amphitheatrum Castrense*, which was named the *Sessorian*, on account of the graduated order of its steps, and gave its name to the neighbourhood (vol. i, p. 272).

<sup>2</sup> S. Constantia, the daughter of Constantine, bears also the title 'Angusta'. She was cured of a dangerous illness at the grave of S. Agnes; this caused her conversion to Christianity. Gallicanus, a military leader, had asked for her hand in marriage; but when he had to leave Rome for one of his campaigns, she gave him, as companions, her servants SS. John and Paul; receiving into her household, in return, SS. Attica and Artemia, daughters of Gallicanus by a former marriage. Through her prayers they were converted to the Christian faith, as also was Gallicanus on his return from victory. S. Constantia and her two companions took upon themselves a vow of chastity; she built a church and dwelling at the grave of S. Agnes, in which she lived until her death in the fourth century (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, February, vol. iii, p. 67).

<sup>3</sup> Possibly this S. Cesarius is the saint of that name who suffered martyrdom in Terracina about the year 300, in the persecution of Diocletian. The relic of his arm was preserved in S. John Lateran; his feast-day is on Nov. 1 (Stadler, *Heiligenlexikon*).

is graunted remission of þe iiiii part of synne. The fest of anastase falleth þe xxii day of jauuari. The fest of cesari fallith on halowmesday. In þis cherch is a grete pece of þe crosse þat our lord suffered passion upon, eke mech of þe crosse on whech þe theef hyng þat was on þe rit side. Ther̄ be too saphires hol at þe ȝift of seynt heleyn in on of hem is part of þe blood of our lord ihū in þe opir part of þe mylk of þe blessed uirgine. Ther̄ is also a nayle with whech our lord was fast to þe crosse it is a grete boistous þing of too handful long with a gret heed lich a schip nayl and blunt at þe ende for þat poynt whech is at coloyn of too unch long was broken fro þis nayl at comaundment of charles whan he was emp̄erour. He ded so mech for þe cherch þat þe cherch myth no þing denye him. Ther̄ is a cloth þat seyut ion baptist wered. Ther̄ is a laumpe ful of bawm whech bawm rau fro þe heid of saint uinceut. Ther̄ is a pees of þe flesch of seynt laurens and coles ioyned þerto rith as þei fried in his passioun. Ther̄ be many opir relikes in both auteres on eythir side for þe summe of indulgens in þe same place is euery day a hundred ȝere and xxvii and euery sunday wednysday and friday ccli. Thann go we down on a peyr greces in to a chapel þei clepe ierlm̄. This same chapel was þe pruy chambir of seynt heleyn in whech sche lay moost and seynt siluester at hir instauns consecrate þis hous and ȝaue þerto ful grete indulgens for euery friday þorw oute þe ȝer is þere plener remissiou[n], and on good friday absolucioun a pena & culpa as þe elde writing of þe wallis witnessid sumtyme. In þis chapell entreth no woman but o day in þe ȝer and þat is in march þe xx day, in þe uigile of saint benedict for þat day was þis chapel consecrate. Whi þat women be for boden swesch holy places be told many lewed causes to whech I wil ȝeue no credens but I will sey myn opynyoun in þis mater̄. Al þoo whech haue be at rome knowe weel þat þe women þer̄ be passing desirous to goo on pilgrimage and for to touch and kisse euery holy relik. Now in uery sothfastnesse þese places whech are forbode hem be rith smale in quantite. And uphaf sum woman in þe prees eþir for seknesse or with child hath be in grete perel þere and for þis cause þei weyr forbode þe entre of þese houses as I suppose.<sup>1</sup> In yis same chapel fel a wondirful case of on siluester þe pope not þat siluester þat baptizid constantyn but anopir whech hith gilbert be fore.<sup>2</sup> This man was enhaunced

<sup>1</sup> The following reason is given why women are not admitted to the chapel of the Holy Cross at S. Peter's: 'Das kam also zu, das ein fraw ein briester lieb het, und dieweil er ob dem altar stand und sy in ansach mit pöser begir, do enging yr die natur; das sicht man auf dem merbelstein do dy fraw ist gestanden.' The author adds that many Germans were buried in this chapel (Muffel, p. 24). See also Nichols, *Marvels of Rome*, p. 127.

<sup>2</sup> Silvester II is first mentioned in the *Liber Pontificalis*, vol. ii, p. 258, in the Life of Benedict VII (974-83). The strange legend regarding his death will be found in his own

f. 382 r on þat dignite be / fals menes of nygromancie. And whann he whas þus sublimat on to þe hiest degré of þe cherch he councelled with his familiaþ deuel who longe he schuld lyue and where he sehuld deye. The deuele told him undir a sophim he schul neuyr deye but at ierlm̄. Than was þe name of pis chapel onknowe to þe pope\* for he supposed ueryly þat ierlm̄ whech stant in palestin was þe place asigned be þe deuele. Thus leued he in a maner of a sikernesse of long lyf for at þat ierlm̄ whech we spak of last he life, p. 263. Duchesne, in n. 3, ib., places its origin about the end of the eleventh century, and traces it to the *Vita et Gesta Hildebrandi* of Cardinal Benno, who wrote in 1099. Vincent de Beauvais gives it at length (xxiv. 98). Sylvester was, however, buried in the Lateran; in the left aisle, near the entrance to the modern Corsini chapel. The tomb was stated by John the Deacon to drip with water. He says: 'Cuius' (Silvestri) 'saepe sepulcrum, etiam in serenissimo aere, cum non sit in humido loco, aquarum guttas, quod satis est honinibus admirandum, visibiliter emanat. Inde est altare sanctorum Quadragesima Martyrum' (Migne, P. L., t. xciv, p. 1551). The tomb was opened in 1648; the stone which bore the epitaph was preserved, and is still to be seen on one of the pillars of the right aisle of the church. Another very strange legend grew up about this tomb; viz. that the bones were heard to move and rattle whenever a Pope was about to die. The origin of this legend is explained by the inscription, which is as follows:—

Iste locus mundi Silvestri membra sepulti  
 Venturo domino conferet ad sonitum  
 Quem dederat mundo celebre doctissima virgo  
 Atque caput mundi culmina romulea  
 Primum Gerbertus meruit francigena sede  
 Remensis populi metropolini patriae  
 Inde Ravennatis meruit descendere summum  
 Aecclesiae regimen nobile sitque potens  
 Post annum Romanam mutato nomine sumpsit  
 Ut toto pastor fieret orbe novus  
 Cum nimium placuit sociali mente fidelis  
 Obtulit hoc Caesar tertius Otto sibi  
 Tempus uterque comit clara virtute sophiae  
 Gaudet et omne seclum frangitur omne reum  
 Clavigeri instar erat caelorum sede potitus  
 Terna suffectus cui vice pastor erat  
 Iste vicem Petri postquam suscepit abegit  
 Lustralis spatio saecula morte sui  
 Obriguit mundus discussa pace triumphus  
 Aecclesiae nutans dedidicit requiem  
 Sergius hunc loculum miti pietate sacerdos  
 Successorque suus compoit amore sui  
 Quisquis ad hunc tumulum devexa lumina vertis  
 Omnipotens domine dic miserere sui.

Obiit anno. dominice incarnationis MIII. INDIC. I. M. MAI. D. XII.

The epitaph says nothing of the humidity, but the 'tumultus ossium' of the *Liber Pontificalis* (p. 263) was suggested by the second line. Duchesne says: 'Dans le venturo Domino on a vu, non le Souverain Juge, mais le pape futur, celui qui remplacera le pontife actuel en fonctions: *ad sonitum* a été entendu, non de la trompette du jugement dernier, mais du bruit que font en se choquant les os de Silvestre II (Silvestri membra sepulti... conferet) chaque fois qu'il y a un *dominus venturus* à l'horizon. C'est un exemple remarquable de légende formée d'après une inscription mal comprise' (Note 5, p. 264).

cast him neuyr to come. Than felle it a day in whech þe stacioun was at þis chapeff and þe pope of usage mut nedē syngē þere for at þis day ȝet synggith no man at þat auter.<sup>1</sup> Whan þis siluester was at messe þe wedyr wex blak and meruelous tempestis aryse crowis innumerable eke appered. The cardinalis and þe puple fel down for fer and no man myth entendē on to þe seruyse so were þei dismayed. Tho þe pope\* cleped on un to him an inqwired of him þe name of þis place. He answerd and seid þat siluester named it ierlm̄ at instauns of seint heleyn. Thoo wept þe pope\* and had grete repentauns of his wikkid lyf and be fore þe puple mad open confessioū what conuauntis he had mad with þe deucle and who he was deceyued in sophisticacioun of þis name ierlm̄. Wherfor he comaunded hem þat þei schuld dismembir him ioynt be ioynt and þrow it owt to þe crowis þe same schuld þei do of his hert eke if þei boþ a wey his hert þei schuld neuir pray for him he seide, and if þei boþ it not a wey þan myth þei trost þat he stood undir protecciōn of goddys mercy. Thus as he comaunded it was doo for þe hert of him wold þei not touch whech hert in tokne of þis myracle hangith in þe roof on to þis day.<sup>2</sup> Be forþ þe ȝate of seynt cruces stand iii crosses on whech þe passioun of our̄ lord is ensaumped on good fryday with mech oþir circumstauns. Eke as we go forth oute of þe cyte to þe cherch of seynt laurens is a grete wal standyng on arches on whech wall runne sumtyme cundites of oyle of watir and of wyn on to þe grete paleys. And in þe nativite of our̄ lord fel þere a meruelous þing on of þo grete pileres mad al of tyl with half þe arch of þe o side and half on þe oþir side whech rested up on him turned him and stood euene contrarie to þe werk and so stant he at þis day.

### Of þe cherch of s̄ laurenſ. ui.

Now go we oute of þe cyte be a ȝate þei clepe porta launicana and betwix heggis and uynes walk a grete myle or we come at þe cherch of seynt

<sup>1</sup> ‘but þe’ (? pope, cut off in binding) in margin of MS.

<sup>2</sup> Muffel says that the heart of the Pope is buried in S. John Lateran, but appears to be confusing the grave with the chapel huilt by Pope Hilary in honour of S. Stephen Protomartyr; for he says: ‘Item hinten in der kirchen in der abseytten’ (apsis) ‘do ist auch das grah sant stephanus des bapsts, der sich zuhauen liess vor der kirchen zu Jerusalem zu dem heiligen creutz . . . und dasselbig grah, darinn das hertz ligt, gicht stetigs feuchtigkeit und donnert darynn, wen ein hapst sterben sol, das mansz etlich tag davor hort’ (p. 12). ‘Vor d’ kirch ist ein roter marmelstein dar upp der pabste sasz d’ sich dem teuffel ergab und wurde da zü stucken gehawen. Und dem teuffeln für geworffen di dar kommet yn vogels gestalt. Die stuck würde yn ein feur geworffen, sie fürte die stuck alle hin da, allein das hertz mochtens nit weg füren und das was ein güt zeichen der gnaden’ (*Ein Büchlin, &c.*, Strassburg, 1500, p. D ii v, B.M.).

f. 382 v laurens.<sup>1</sup> For it stant in a feld in her langage and in oure legendis þei sei in agro uerano. This cherch is edified ful wel and a monasterie of munkis anexid yerto. In þis cherch be nethe þe auter in a uoute in a / ful fayre tumbe lith seint laurens with seynt steuene ful rcaly laurens was byryed þere aftir his martirdam but who seynt steuene cam ydir fro ierlm̄ þat schal I telle ȝow. Whan he was stoned to þe deth with þe iewis and left in þe feld þat bestes and foules schuld cte him, on gamaliel mayster on to seynt paulc þe apostel took up þis body & ded it byry with grete worship in a possession of his clepid in þe ebrew tonge caphargamala and þere lay þis body iiiii hundred ȝere to counte fro cristis birth, and for to count fro þe deth of seynt steuene ccc ȝere lxui. So in þe uii ȝere of honorius þe emperour þis same gamaliel appered to a prest cleped lucianus and told hym whech steuene was byried and oþir persones of whech þis gamaliel was on. He comaunded him eke to go to þe bischop of icrl̄ and telle him þat it was þe wil of god þat þese persones schuld be lyft fro þat despct place in whech þei were leyd and bore on to þe cherch cleped syon in whech þe forseid steuene was sumtyme arschdeknc. As gamaliel comaunded al was do for þere was þe bodye of seynt steuene leyd in grete worship and many myracles do þat day as seynt austen berith witnesse in xxii book de ciuitate dei.<sup>2</sup> Aftir þis certeyn ȝeres a grct lord senatouř of constantinople cleped alisaundre sayled on to ierlm̄ with his lady julyane to uisite þoo holy places in whech oure lord suffered for us passion. And whan he was come for grete deuocioun whech he had to seynt steuene he mad on to him a fayr oratorie and a chest of siluer in whech his body was couchid. So happed it with inne fewe dayes þat þis alisaundr dyed aftir his deth his frendis made a chest of siluer lich on to þe former chest and leyd his body þerinne.

<sup>1</sup> The more ancient Basilica of S. Lorenzo outside the walls was founded by Constantine, and enlarged by Galla Placidia and Pelagius II in the fifth and sixth centuries. It went under the name of *speciosa*; and, as it was erected over the tomb of the saint in the Catacombs of Ciriaca, it was also called *ad corpus*, its position being further denoted by the words *super arenario cryptae*. The entrance to it was on the far side; that is to say, where the tomb of Pius IX now is. The second basilica, according to Armellini, was the work of Sixtus III; the two buildings were separate and distinct until the time of Honorius III (1218). The church of Sixtus III, which was erected about the year 432, was known as the *basilica maior* from its size; later, as the Basilica S. Maria presso S. Lorenzo from its dedication. The entrance to it was from the Via Tiburtina, so that the orientation was reversed. Honorius joined the two churches together (they were then back to back), and destroyed the two apses, thus making the basilica of Constantine the *confessio* of the church of Sixtus III. The porch dates from this period. Alexander IV decorated the interior in 1254 (Armellini, p. 679; Duchesne, *Lib. Pontif.*, vol. i, p. 197, n. 84, pp. 233-4; Marucchi, p. 496; Nibby, p. 296).

<sup>2</sup> S. Gamaliel, a Pharisee, was a leading teacher of the Jewish law, in which he instructed S. Paul. For the account of the burial of S. Stephen, and Gamaliel's apparition to Lucian, cf. Stadler, *Heiligenlexikon*.

Seuene þere afir his deth his wif juliane desired to saile to constantinople and prayed þe bischop of ierlīn to ȝeue hir leue þat sche myth cary hir husbondes body houn with hir. He answerd þat in treuth he knew not þe o chest fro þe opir be cause þei were so lich. Sche saide þat sche had priuy merkes wher hir husband lay of whech sche schuld not faile. Thoo þe bischop sehewid both and sche of ignoraunce chase þe chest of seynt steuene and left hir husband þer. Whan þe body was with hir in þe see þe deueles of þe eyr cried with grete noyse þat heī enemy steuene was stole fro ierlīn. Thus was he brout on to constantinople and had þere in ful grete reuerens. Aftir þis not long eudosia þe douter on to þe emperouī theodosius was uexid with a wikkid spirit sche at rome hir fader dwellyng at constantinople. Hir frendis sent on to þe emperouī and told him of þis chauns. He wrote a geyn on to hem þat sche schuld come to constantinople for þere he hoped sche sehuld be eured þorw meritis of seynt steuene. Whan þis message was eome þe deuele with in hir eried and seid sche sehal not go to constantinople but steuene must eome to rome for so is / þe wil of þe apostoles. Than was þere f. 383 r a grete trety betwix þe grekis and þe romanes and in here trety þis was her apoyntment þat þe grekis schuld brynge þe body of seynt steuene to rome and leue it þere and in recompens reeeyue þe body of seynt laurens and bere it to econstantinople. Thus come þei of grece with þe body of seyut steuene on to rome and þei of rome had ordeyned þat þis body schuld be leyd at a chereh þei clepe sci petri ad uincula. But whan þei cam þere þe wikkid spirith with in þe mayde eried and spak on þis wise. [ Not here schal he ly but with his bropir laurens. Tho bore þei him to þe ehereh of seynt laurens & euene at þe entre of þe echerch þe mayde þat folowid continely be laboū of hir frendis was delyuered of hir wikkid gest. A non as þei cam to þe tombe of seynt laurens for to make a chaunge þe body of laurens sodeynly turned and mad a space wher hir felaw schuld ly. Tho leyd þei down þe body of seynt steuene and a non as þei leyd haud for to take seynt laurens þei sett down as ded and so ley stiill a grete while on to þe tyme þat þe pope \* and þe puple prayed for hem, eke with in x dayes after þei deyid att. Thus eam seynt steuene fro ierlīn to romc on to þe echerch of seynt laurens of wheeh ehereh þis special ehabetī is mad.<sup>1</sup> In þis echerch ly many mo seyntis þan þei to as a table þere berith witnesse in wheeh be wrytin swech uers. Continet hoc templum sanctorum corpora plura A quibus auxilium suplex homo poscere cura Cum sexto iacet laurencius igne crematus Et prothomartir stephanus leuita beatus Post hos ypolitus collis religatus equorum Cum

<sup>1</sup> The relics of S. Stephen were, according to S. Augustine, discovered in A.D. 415. An account of the translation of the same from Constantinople to Rome will be found in the article 'Stephanus' in Stadler, *Heiligenlexikon*.

nutrice sua cum cuncta plebe suorum Romanus miles triphonia virgo quirilla  
 Et quadraginta quos passio continet illa Iustinus sacer defunctos qui  
 tumulabat Curiaca uidua que sanctos eciam recreabat Huius matrone fuit haec  
 possessio cara Ipsius nomen specialiter continet ara. This is þe sentens of  
 þese uers. This temple conteynyth of seyntis bodies fele<sup>1</sup> Of whech seyntis  
 þou man aske sum help. With sixte þe pope\* lith laurens brent in þe fir.  
 The first martir steuene eke he lith her. The man ypolitus with wild hors  
 drawe to þe deth Lith her with his norys and all þe seruauntis of his hous  
 Romanus þe knyth triphonia þe mayde and quirille And xl mo as her passiou  
 telleth ful pleyn Justinus þe prest þat byried þis puple with dred Curiaca  
 þe widow whech fed þis puple ful oft On to þis woman þis same place  
 longid sum tyme | Hir name is ȝet on þe auter ful specialy sette.<sup>2</sup> These be  
 þe reliques eke in seynt laurens cherch | a grete ston of white marbil with  
 certeyn holes on which his body was fried on whech stou a mau may ȝet se þe  
 blood and þe fatnesse of his body. Ther is eke a grete pece of þe gredil<sup>3</sup> on  
 whech he was rosted, and of his maner of tormentrie be grete opiniones þer,<sup>4</sup>  
 sum sey þat þe ston lay a boue þe gridel summe sey it lay be nethe. There  
 is schewid eke þe lauour of copir with whech he baptizid all þat cam on to  
 f. 383 v him / for þat cause. There be schewid alsoo iii stones al blody whech we  
 þrowyn at seynt steuene. With to of hem þei perscd on to his braynes and  
 with þe þird þei smet him down. The indulgens of þis place as þei sey  
 is grete euery day uii ȝere as many lentenes & þe þird part remission of all  
 synne. In þe festis of steuene and laurens a c ȝer and þat dureth be

<sup>1</sup> many, Germ. *viel*.

<sup>2</sup> De Rossi mentions this inscription, which still exists. It, however, contains four more lines (at the end), which are not given by our chronicler. He says that the inscription was generally to be found in the books of indulgences and relics which were used by pilgrims in the fourteenth and fifteenth centuries (*Bollettino d'Arch. Crist.*, Ser. 3, An. 6, Rome, 1881, p. 86 sq.). S. Hippolytus appears to have been a Roman officer whose duty it was to guard S. Lawrence; he was so struck with his constancy that he was converted and baptized by him. His nurse's name was Concordia; they both suffered martyrdom on the same day in A.D. 258, Hippolytus by being dragged by wild horses, and Concordia by being scourged to death (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. iii, p. 4). S. Romanus was a soldier of the Imperial Guard under Valerian and Gallienus, who, witnessing the tortures preceding the martyrdom of S. Laurence, was so struck by his patience and fortitude that he embraced Christianity, and was baptized by the saint before his death. He was beheaded outside the Porta Salaria, and buried in the *Agro Verano* by the priest Justinus (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. ii, p. 408). SS. Tripbonia and Quirilla were mother and daughter. The former is said by some authorities (amongst which is the *Mart. Rom.*) to have been wife of the Emperor Decius. This, however, was not so; but she may have been a relative, or perhaps the slave of his wife. She was baptized by the priest Justinus with her daughter, and both were martyred on the following day (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, October, vol. viii, p. 313 sq.).

<sup>3</sup> Over the word 'gridil' is written 'gridian'.

<sup>4</sup> The gridiron is now at S. Lorenzo in Lucina.

þe octaue. An as is seid þer and writyn in autentik bokes who so euyr uisitith þis cherch euery wednysday he schal delyuer a soule fro purgatorye. Of whech matc<sup>i</sup> is founde in wrytyng swoch a meruelous uision. Ther was sumtyme a holy man in þat place ful of uertu keper of þat cherch in a nyth as he lay not a slepe but wakyng he say seint laurens entir be þe est side of þe cherch be þe wyndow and many fayre ȝong folk hangyng on his skirtis. The seynt cam on to þis man and seid on to him þus. Wete þou wel þat I am laurens patron of þis cherch whech stand in goddis presens continiely praying for all þoo þat haue special deuocioun to me and every Wednisdai for þat day was I martired haue I a special commissioune of ouer lord þat I descende to purgatorie where as many soules as may cacch hold of me aȝ delyuered fro þat peyne. Therfor þou and all oþir beth bysy to do sum special seruyse on to god and me for ȝe schul haue special reward better þan ȝe gan gesse. This seyd ye martir with all his felawchip ascendid up to heuene synging þis antyme. In criticula te dominum non negauit &cra. He be gan it and þei song it forth. This same story is writyn in a elde legend whech þe monkes of charter hous usen and a clerk þei clepe osbert makith mynde of þe same in his book of epistles.<sup>1</sup>

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Of þe cherch cleped sca maria maior. cā uii.

Now schal we speke of a cherch þei clepe sca maria maior in englisch we may calle it seynt marie þe more.<sup>2</sup> But whi it is cleped so ȝe schul here.

<sup>1</sup> There are several Osherts, writers on theological suhjects. The first was a Benedictine, Precentor of Canterbury Cathedral in the eleventh century, and a friend of Lanfranc. He wrote a Life of S. Dunstan, &c. The second was also a Benedictine, who came from Clare or Stoke Clare in England. He lived in the twelfth century, and wrote the Life of S. Edward and other works. The third was Osbert Pickengham, a Carmelite, and Doctor of Paris in the fourteenth century. He was the author of various theological treatises (Moreri, *Dictionnaire historique*).

<sup>2</sup> The Basilica of S. Mary Major was founded near the *Macellum Liviae* in the year 352; it was enlarged by Sixtus III about eighty years later, after which its name was changed from *Basilica Siciniana* to *Basilica S<sup>a</sup>e Mariae ad praesepem*. It was also known as *S. Maria in superaggio*, in allusion to the agger of Servius Tullius. Great additions to the church were made by Nicholas IV at the end of the thirteenth century. In the fifteenth century Alexander VI gilded the ceiling with the first gold which came from America. Sixtus V and Paul V constructed the two chapels which hear their names; finally, the modern façade was constructed by Benedict XIV in 1741, replacing that of Eugenius III of the twelfth century. The beautiful campanile is the work of Gregory XI, and was built after his return to Rome from Avignon (Armellini, p. 383; Marucchi, p. 149; Adinolfi, vol. ii, p. 143). Muffel gives an interesting account of a chapel which he saw in S. Maria Maggiore; it was then (1452) heing decorated by a pious Roman lady hy permission of Nicholas V (then Pope). Our Lady had appeared

Be for þis cherch was mad þere was no cherch in rome in mcmorie of oure lady. And þerfor our lady appered on to a certeyn mau of rome comaunding him with his good to make þis cherch for it is a fayr house large and plesaunt to þe sith costful eke specialy in the paument. For it was þe first was mad and eke it is þe largest of all þerfor is it called maior. In what maner it be gan and be what myracle it was mad þus fynde we wrytyn iu þe clde stories of þe cherch. In þe tyme of liberius þe pope\* not he þat was sone aftir constantyn but a nōpir whech is cleped liberius þe ȝonger. In his tyme was in rome a man þat had mech þe gouernauns of rome for emperouris at yat tyme ne now as fer as I can se haue lytyl *dominacion* þere. This man as þe bokis sey hith jon a holy mau deuoute iuste and trewe whech had a wif of þe same proporcione in holynesse deuocioun f. 384 r rithwinesse / and treuth. They prayed euery day to our lady of hie deuocyon þat þei myth leue in þis world to þe pleasauns of our lord and eke þei praycd euterly þat þoo worldly goodis of whech þei hadde grete habundauns schuld be expendid in sum werk whech weþ pleasauns on to hir son. Aftir þis lyf many ȝeres continued our lady appered on to þe seid pope\* and to þis same jon eke on to his wyf for all þei in o moment had o maner ausioun. Sche sayde on to hem who þat grete cyte had rered up many a solempne hous in worship of dyuers seyntis and non in al þat cite was dedicate to hiȝ wherfor it plesed hir son þat sche schuld merke þe ground and þei schuld edyfyre þe werk. And þat þei myth knowe weel þat sche whech appered was modir on to crist and eke þat þis was þe wil of crist þat þis hous schuld be edified sche told hem who þt sche had merkid al þe ground with snow wher þat sche bout hir hous schuld stande. And in encresing of þe myracle þat snow schuld<sup>1</sup> down so habundauntly sche saide hem þat it was ageyns þe kynde of þat tyme of þe ȝere for þis was do þe u day of August. This man jon aros in þe morownyng and as he went forby þis hill whech is cleped mons superaggius he say al þe top þerof snow. Tho went he forth to telle þe pope\* of þis myracle and he fond him redy whech had sent for þe cardynales and þe puple of þe cyte for he wold with solempne procession both se þis myracle and begynne þese groundes. Thus go þei forth all in fere and at þat same day þei opened þe groundes as þe snow schewid. Aftirward with

to this woman in a vision, which event was followed by a miracle. The Roman lady would seem to have begun a picture of the Virgin in this chapel, and it was costing her more than she could afford to expend. She began to beg for the purpose, by order of our Lady, who in the vision ordered her to go towards S. Paul's Church, and ask the first person whom she met for alms. First a man passing her gave her two gulden, and then a woman gave her two more gulden; but when she opened her hand she found she had six gulden, and the story ends thus: 'ist allererst geschehen im gnadenreichen jar, das im tausent virhuudert und im zweiund funfzigsten jar gewest ist' (Muffel, p. 83).

<sup>1</sup> 'falle' in margin of MS.

ricchesse of þis jon þis cherch was mad to his perfeccyon and he him selue with his wif is biried þere in a conk of red ston þei clepe porphirie ston fast þe dore þat goth to seynt antonye. In þe hie auter of þe cherch restith þe hody of seynt mathie þe apostil. And in a noþir auter hy þe hody of seynt ierom doctouȝ. There is also a ymage of ouȝ lady whech seynt luce mad. Ther be eke þe hodies of þese popes\* honory eugenij gregory pelagii & nicholas. Ther is þe arme of seynt luk þe euangelist | þe arme o seynt mathew þe euangelist | þe hed of seynt uyuyane þe uirgine<sup>1</sup> | + þe arme of seynt thomas of cauntirhyry and of his uestment<sup>2</sup> | þe cradiff þat crist was leyd in | þe mauiour with þe hey of whech þe hestes ete wher crist was hore | þe hosen of seynt joseph | þe mylk of ouȝ lady | and mech oþir þiug. These he þe indulgens graunted to þe same place. In þe dedicacoun of þe same cherch ii mȝ ȝere and þe þird part remissiouȝ of al mauer synne. Euery day þorw oute þe ȝer ar graunted xxviii ȝere in lenton þe pardon is dobled. In every fest of ouȝ lady a hundred ȝere. Fro þe assumpcioun of oure lady on to hiȝ uatiuite is graunted every day xiii hundred ȝer. The summe of al þe pardon of þis cherch is hald þere ful grete.

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Of þe / stacion at seynt Sabine. cap v.

f. 384 v

Now wil we speke of all þoo cherches where þe stacioues be holden in lenton but þe schal undirstaud þat þe staciones he sumtyme at þese same cherchis.<sup>3</sup> Seynt Gregory as we redyn ordeyned þese staciones and was at hem him selue and prechid þere as we may uotabiliþ parceyue in many of his omelies. It is cleped a stacioun a stando for stacioun is as mech to sey as to staud aftir walkyng. For pilgrimes walkyn þe sercle with grete labour and summe rest neuyr tyl al her labour be dou. Wherfor þis holy doctor gregory ordeyned þat euery day schuld be a masse iu a certeyn place and þere schuld men rest and her þat masse. Eke for to encresse her deuocyon moȝ on to þis dede he graunted on to þat cherch wher þe stacyon is as mech pardon as is in al rome as for þat day. And þis is þe cause as I suppose þat fewe romanes walk þe sercle but þe stacioun as a man may pleynly se.

<sup>1</sup> S. Bibiana (the Roman S. Swithin) was the daughter of the Roman knight Flavian and his wife Dafrosa, who were also martyrs. She was brought with her sister S. Demetria before Apronian in the year 363, during the reign of Julian the Apostate; she was then cruelly tortured and beaten to death. Her body was thrown to wild beasts, but was secretly buried by a priest named Johannes in the neighbourhood of the Licinian palace (Stadler, *Heiligenlexikon*).

<sup>2</sup> From þ to þ, the reference to S. Thomas à Becket, has been erased by striking it through with the pen, but it is quite legible.

<sup>3</sup> ‘be for seid’ in margin of MS.

The first stacion on puluyr wednisday is at a cherch yei clepe seynt sabine<sup>1</sup> be whech cherch stant a ful fayr place whech was þe paleys of eufermiane fader on to seynt alexe. In þat place haue þe frer prcchoures a couent and þis same cherch haue þei annexid *yerto*. This cherch and þis couent stant on a hilt þei clepe it mons auenti.us of whech we spoke be for in þe capitule de *montibus*. Now wil we telle þou what we haue red of þis same sabiue. This woman was doutyr on to ou of þe heroudes whech was clepid herodes metallarius for dyfferens fro oþir heraudis was he so clepid. Sche was weddid on to a worthy man of rome cleped ualentine and aftir his deth sche drow to felauchip of a worþi woman and holy aftirward martired for crist whch þei cleped seraphia. This seraphia taut þe feithl of our lord to þis same sabine first, and aftirward brut hir on to þe knoulech of holy prestis of whom sche receyued hir sacramentis. Thus with þis seraphia dwelt þis same sabine in holy *conuersacioun* on to þe tyme þat þis forseid seraphia was a restid led on to þe iuge and *condcmned* on to þe deth only for sche beleued in our lord ihu crist. This same sabyne folowid on to hir passion and aftir hir deth took hir body and byried it iu ye same graue whech was ordeyued for hir selue. Aftir tyme þat mech of þis was doo but be for þe deth of þis same seraphia a grte president of rome cleped berillus called þis woman sabine on to him and þus he spak. Why doost þou þi selue so mech schame and makist þi selue so wrecchid. Why considerest nowt what þou art an whens þou cam. Thou hast ioyned þe in felauchip on to þese cristen folk and hast forgete þe noble birth þou cam of and þe worthy man whech weddid þe eke þou art notaferd of þe wreth of our goddis. Turne a geyn woman  
 t. 385 r to þin / owne hous & fle þe cumpny of þat wicch whech hath deceyued þe and many oþir. Sabine þau him þis answe. That same holy mayde whom þou slaundrest now ful on treuly wold god þou had herd<sup>2</sup> þe same councel þat þou myth forsake þe fals ydoles and knowe the uery god þat calleth good men to euyrlasting lyf and sendith euel men to euyrlastiug payn. This president berillus whan he had herd þese wordes lete hir go at large and seyd no mor on to hir. This was doo be for þe deth of seraphia for aftir hir deth sche was a rened and brut to a iuge þei cleped helpidius whech seid ou to hir at hir first appering. Thou art sabine wyf on to þat worthi man ualeutine and doutyr on to heraude whech was of ful grete dignite. Sche answerd I am þat same and blessed be our lord ihu þat be þe

<sup>1</sup> The church of S. Sabina was commenced under Celestine I about 425, and completed under Sixtus III about 432. Honorius III lived there, as did Honorius IV. The former allowed S. Dominic to occupy part of his fortified palace attached to the church. Eugenius III and Gregory IX were also benefactors of the church (Armellini, p. 582; Marucchi, p. 184; Nibby, p. 688).

<sup>2</sup> 'of hir' in margin of MS.

labour of seynt seraphia hath brut me fro þe onclenesse of þe delues<sup>1</sup> power on to þe fredam of our lord. The iuge whan he herd þis and say hir grete constauns in þe feith pronounsed þe sentens of hir deth in þis forme. Sabine inobedient on to þe goddis and despising our lordis þe emperouris we comaunde to be heded with a swerd and aff hir godes to be arrested on to þe comown profit. Thus was sche slayn þe xiiii kalendis of septembir and pruyuly caried be nyth of cristen men and byried be seraphia maystresse of hir feith.<sup>2</sup> In þis same cherch be many reliques whech I wrote not. O memoriale say I *yere* of seynt dominik for it is seid whan he was besy to haue his ordre confermed he prayed mech with grete weech in þat same cherch and þe deuel þat hath enuye with euery good dede þrew a grete ston as mech or moþ þan a mannes hed to a slain him but be grete myracle it felle be side and raf<sup>3</sup> a marbil ston doyng him no harm. Of þis story are wrytyn þere swech uers. Credidit orantem iacto confundere saxo *Hic sanctum dominicum hostis uersatus set ipsum Illesum dominus seruat mirabile factum Marmoris illisi confraccio monstrat in euum Hijs' quod fidem prebet suspensus & iste molaris.* The sentens of þe uers is þis. He supposed whil he preyed to destroye him with yis ston. Here in þis place seynt dominic our wikkid enemy he supposed soo. But our lord kept his seruaunt fro harm a meruelous tale. The marbil þat is hurt her berith witnesse for euyr. And eke a grete euydens of þe treuth is þe ston þat hangith her.

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Of þe stacion at þe cherch of *seint george*. ca ix.

The þursday be fore þe first sunday of lenton is þe stacion at a cherch of seynt george<sup>4</sup> whei þat his hed is schewid his spere and þe banȝer with whech he killid þe dragon. The hed stant þere ou a auter þat day in a

<sup>1</sup> ? devil's.

<sup>2</sup> S. Sabina is coupled with S. Seraphia in the *Acta Sanctorum*, and the facts related regarding her life agree generally with those here given. Some ancient authors describe her as having been a virgin martyr, but she was, according to accepted accounts, the widow of Valentinus and the daughter of Herod Metallarius, as our chronicler says. Her church in Rome is said to have been built on the site of her ancestral home (Stadler, *Heiligenlexikon* (under SS. Seraphia and Sabina); *Acta Sanctorum*, August, vol. vi, p. 496).

<sup>3</sup> raf, obs. p. t. of rive = riven.

<sup>4</sup> The church of S. George in *Velabro* was a *diaconia*, founded before the sixth century in the *Velabrum*, the ancient name of the quarter of the city where it stands. It was restored by Leo II, S. Zacharias, and Gregory IV, who adorned it with mosaics, and added two porticos. Boniface VIII created Cardinal Stefaneschi cardinal of the title; the latter ordered Giotto to decorate the apse with frescoes which have since been destroyed. Cardinal Newman was titular of this church, and up to a few years ago his coat of arms was to be seen there. Since his death no cardinal has been appointed to this title, and the church is practically closed, except on S. George's Day and the day of the station (Armellini, p. 253; Marucchi, p. 266).

tabernacle of syluyr and gilt mad soo þat a man may lyft up certeyn part  
 þerof and touche and kisse þe bare skul.<sup>1</sup> Oþir hedis be schewid þere whech  
 f. 385 v be now oute / of remembrauns. But as tonching seynt george be cause þis  
 lond haldith him in grete reuerens sumwhat of his lyf wil we touch. In þe  
 grete councel þat was held at nycene a cyte in grece þere þe lif of þis seynt  
 was a noumbirid a mongis apocripha. Apocrifum is as mech to sey as whan  
 þe treuth of a þing is in doute or ellis men hane no certeyn who was make<sup>r</sup>  
 or write<sup>r</sup> of þat mater. Bnt þe councell at þat time determined þat he was  
 worthi to be anoumbired a mongis þe holy martires of crist. Perauenut<sup>r</sup>  
 þei had a lif with sum ueyn tales whech cam neuyr to ou<sup>r</sup> handis. But for  
 þt þei at þat tyme whech we<sup>r</sup> faderes of þe cherch a noumbered him a mongis  
 þe holy martires þerfor may we suppose ueryly þat mech whech we rede þat  
 he ded or suffered was soth. As þat he was bore in þe lond of capadoce,  
 and þat he delyuered þe mayde fro þe dragon, and killed þat best whech  
 dede was cause of conuencion both of þe kyng and eke of þe cyte. And whan  
 he schuld goo fro þe kyng he taut hem iiiii þingis. On þat he schuld be besy  
 to edifie chirchis in his lond. The secunde þat he schuld haue þe mynystris  
 of þe cherch in grete reuerens. The þirde þat he schuld here þe sernyse of  
 god devoutly. The fourt þat he schuld euyr be besy to releue pore men. Al  
 þis þing touchid in his lyf is likly fer to he soth. It is ful lich a treuth also  
 þat dacian president of pers undir wikkid diocleciane compelled þis seynt to  
 thurifie and offir to þe deueles, and be cause he wold not consent to ydolatrie  
 þat he comaunded him to many tormentis. First to be hanged on a gibet, yan<sup>m</sup>  
 his sydes to be rent with yrun hokis, and brennyng laumpes put to þe woundes,  
 and aftir mech oþir tormentrie his hed to be smet of. This is touchid shortly  
 of his passion þat men may knowe wel þat þe legende whech was hald suspect  
 in þe forseið councell is not come to on<sup>r</sup> handis, hut perauenut<sup>r</sup> þe treuthis  
 were drawen onto þerof and left to us and þe oþir suspecte þingis þow be  
 side. So rede we þat seynt ierom seyd of origenes bokes, for certeyn enmyes  
 of origene in slander of his name had planted heresies a mongis his treuthis,  
 so ferforth þat seynt ierom was fayn for to sey. Sic lego originem tanqnam  
colligens rosas de spinis. So rede I he seith origen as pou<sup>I</sup> schuld gader  
 roses fro þornes. Suffisith þis as for þe memorie of seynt george. But a  
 mongis stndious men is meuyd þis doute.<sup>2</sup> Whi yat þe region of ynglond

<sup>1</sup> The head of S. George was in the church as late as 1891. Chanoine de Bléser mentions it in his *Guide du Voyageur dans la Capitale du Monde Chrétien* (one of the most exact modern books about relics in Roman churches), vol. i, p. 228. Recent inquiry shows that the relic in question is still in the sacristy of the church, but that it is no longer exposed. The reliquarium in which it is kept is a modern one.

<sup>2</sup> The history of S. George is obscure to this day. The so-called *Acta* regarding him were rejected by the Council at Rome under Gelasius I in 494, as being the work of Arians. This gave rise to a belief that S. George had never existed. He would, however,

hath þis seynt in so special reuerens þat þei make him a principal capteyn in her batayles and trost up on him moost aftir god. Many þingis haue I herd in þis mater but of non auctorite and þerfor wil I leue it rith as I fynde. I rede weel þat a special tuycioun ouyr all cristен men hath þis seynt and þis rede I in a story is cleped historia antiochena wher þat he tellith þus. Whan þe last sege was at / ierlm̄ and cristen men went þidir to conquer̄ þe cyte þere appered a fayre ȝong man on to a prest þat dwelt in þat place wher þe body of seynt george restcd in perse, and comaunded þe same prest to take þe body and cary it forth with þe ost for þei schuld spede mech þe bettir as he seide. Whan þei came to þe cyte and schul skale þe wallis þe cristen men wer̄ gretely a ferd for þe sarsines, most for her̄ schotte þat was so habundant. Tho appered on to hem þe same ȝong man in white clothis and a reed crosse þerin he bad hem þat þei schuld folow him and put a wey al fere. So dede þei and wunne þe cyte to ye grete honoūr of cristen men and grete confusion of sarsines.

Of þe stacioun at þe cherch of jon & paule. cap̄.x.

The friday after puluyr wednysday is þe stacioun at a cherch þei clepe johannis & pauli it stant fast be þe monastery of seynt andrew þe monkiſ of seynt andrew sey þat þese same seyntis jon & paule be translate & ly a mongis hem.<sup>1</sup> Wel wote I þat whan þe stacioun is þe puple uisitith both cherchis but þe grete solempnite and al þe tariing of þe puple, eke certeyn þingis whech þei selle þere at staciones al þis is at þe cherch of

appear to have been honoured in very early times ; and the doubt which arose later may in part be the cause of the legends (e.g. that of the dragon) which have grown up around his name. We may, however, accept that he suffered martyrdom under Diocletian in Nicomedia, or Lydda, in the year 303. According to Metaphrastes, he was born of a good family in Cappadocia ; after his father's death he went with his mother to Palestine, her native country, and where she had much property at Lydda, between Joppa and Jerusalem. He joined the army and attained high rank and honour under Diocletian ; but later, when he became a Christian, was barbarously tortured and finally decapitated by the orders of the emperor. While one need not accept all the Acts regarding him, the Liturgies and, above all, the Sacramentarium of Gregory the Great are practically incontrovertible proofs of his existence and of his martyrdom. The Council held in Oxford in 1222 ordered his feast-day to be solemnly kept throughout England every year (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, April, vol. iii, p. 100).

<sup>1</sup> The monastery of S. Andrew here mentioned was attached to the church of S. Gregory the Great. The monastery (which preceded the church) was founded by S. Gregory in his own paternal home ; he also built a church, which he attached to it and dedicated to S. Andrew. After his death the monastery was abandoned, but Gregory II restored it, and erected another church, which he dedicated to his namesake. This church was completely altered by Cardinal Scipio Borghese in 1633, and again rebuilt by the monks in 1725 (Armellini, p. 290; Marucchi, p. 212).

johannis & pauli.<sup>1</sup> Be side þe cherch is a fayr place þat longith to a cardinal, and on þe oþir side as we go forth to þe collise was a grete paleys of whech stand ȝet many hye wallis and meruelous noutes. In þis cherch is ful grete indulgens þat day, but we þink best at þis tyme to telle sumwhat of þe lyf of þese seynutes and whi þei werē dede as we cast us for to do of alle oþir. Thei were with constaunce doutir on to constantine in houshold, on of hem was steward of hir house þe oþir was chambirleyn and whan þe woman deyed of þe grete good whech sche left sche mad þese men hir aturnes. Thei as goode and trew men disposed þes ricchesse on to cristen men in many sundry degrees mete and drynk and clothis<sup>2</sup> was euery day. This herd julianus þe emperouř whech is cleped apostata for he was first lerned in þe feith and aftirward he forsoke it<sup>3</sup> and be cause he was passing couetous he coloured his couetise with þe gospell whech seith to cristen men. But if ȝe forsake al þat ȝe haue ȝe may not be my disciples. Thus robbid þis tyraunt all cristen men and he herd sey as we rehersed of þe grete elmesse ȝouen be ion and paule he sent on to hem þat þei schuld come on to his presens. Thei sent him a geyn swech an awnswere. For þi wikkidnesse

<sup>1</sup> The church of SS. John and Paul is believed to have been erected by Byzantius and his son Pammachius in the fourth century, over the house in which the two saints lived and suffered martyrdom. It was first known under the name of the *titulus Pammachii*. Pammachius was a friend of S. Jerome, and is mentioned by him in his letters. The church was restored by Symmachus in the fifth century, also by Hadrian I and Leo III in the latter half of the eighth. The heantiful apse, the portico, and perhaps the fine pavement were constructed in 1159 by Hadrian IV, the English Pope. Cardinal Howard, in 1677, placed the hodies of the two saints under the high altar of the upper church; hut it was not till 1887 that the excavations of Father Germano made the interesting suhterranean dwelling-house of the saints, and the frescoes contained therein, accessible (Armellini, p. 276; Nihhy, p. 266; Marucchi, p. 203).

<sup>2</sup> ' & þat ' in margin of MS.

<sup>3</sup> For mediaeval legends regarding Julian the Apostate see Graf, *Roma nella memoria*, &c., vol. ii, ch. xiv, p. 121. Godfrey of Viterbo, in his *Pantheon* (Pertz, vol. xxii, p. 180), says, referring to his attempt to restore the Temple at Jerusalem:—

Templa tremunt, pavimenta ruunt et tigna sub illis  
Ignibus e celis pereunt exusta favillis,  
Exilunt lapides, area sola manet.  
Igneus ex templo globus est, emissus in illos  
Incendens homines vestes caput atqne capillos,  
Astantesque viri iure cremantur ibi.  
Haec ne fortuit mala provenisse patentur,  
Signa crucis confixa sibi gestare videntur,  
Gestant Iudei corpora signa dei.

But, in truth, the hatred of Julian was so great, that some of the stories about him are too horrible to repeat here; there is, however, one exception, a very notable one. The author of the *Gesta episcoporum Neapolitanorum* (eighth or ninth century) says: 'Iuliano apostata imperatore facto, ad idolorum cultum converso, hlanda persecutio fuit, inliiens magis quam impellens ad sacrificandum, in qua multi voluntate propria corruerunt.' A very remarkable instance of toleration and fair-mindedness in such an epoch.

haue we left þi lordchip for we be not fals feyned cristen as þou pretendist but trew seruauntis on to ouȝ lord. He sent hem a geyn a new message undyr swech wordis. ȝe þat were norchid in þe emperoures hous it is not semly þat ȝe schuld withdraw ȝou fro my presens for if it be so þat I be despised of ȝou it is nedful to me to make swech ordinans þat neythr ȝe ne nom oþir schul be dis/piseres of þe empiȝ. Paule and ion sent him þis f. 386 v answere þat þei dispised him nowt in swech degré þat þei worshiped ony oþir man more þan him but þei put be for him in worship þat lord þat hath his lordchip both ouyr heuene and erde, and be cause þat his comaundmentis were contrarious to þis hye lordis wil þerfor þei sent hym word þat þei wold neyur come to his presens. Jnlianus sent on to hem a geyn and seyd þus. Ten dayes schul be ȝoue ȝou of auisement at þe ten day if ȝe come I schal receyue ȝou as my frendys if ȝe come nowt I wil punch ȝou as myn open enmyes. Alle þese dayes were þese seytis ful bysi for to gyue a wey al þat euyr þei had on to poȝ cristen men. On þe tent day cam terrencianus a grete lord with juliane with a ymage formed aftir jubiter comaunding hem on þe emperoures name þat þei schuld worship þis ymage as a god. They answered rith thus. Julianus if he be þi lord haue pes with him. To us is no oþir lord but þe fadir and þe sun and þe holy gost whom he was not aferd to forsake. And be cause he is now prowyn fro þe face of god þerfor wold he bring oþir men to þe same fal. Aftir þis comunicacioun þis same terrenciane ded make a pitte in her owne hous al be nyth comaunded heȝ hedes to be smet of, wonde aff in clothis and byried hem þus makyngh a cry in þe morownyng be auctorite of þe emperouȝ þat þei were exiled oute of þe cite of rome. This was þe ende of þese martires.<sup>1</sup> Sone aftir þis was julianus killid in þe batayl of pers and aftir him jouimane þe emperouȝ be cause he was a cristen man ȝauie leue to aff cristen men to open heȝ cherchis and exercise goddis seruyse as þei had do be fore. Thoo deueles with inne men were put oute specialy in þe hous of ion and paule crying and diuulginc here holy passion in so mech þat þe son of þe forseid terrenciane whech was obcessid with a deuele cam on to þat same hous of ion and paule and þe deuele with inne him cried þat ion and paule brent him.

<sup>1</sup> The account, as given by our chronicler, of these two Roman saints is correct in all details. They appear to have been martyred in secret on June 26, 362, a report being afterwards spread that they had been exiled. But SS. Crispus, Crispinianus, and Benedictus found the bodies of the martyrs in response to their prayers; but they also, on refusing to sacrifice to false gods, were in their turn beheaded. It is interesting to note that the two saints were held in great reverence in England: for, by the order of the Council held in Oxford in the year 1222, it was laid down that on their feast-day it was obligatory to hear Mass before commencing the day's work. It is just possible that they were confused with S. John the Evangelist and S. Paul the Apostle (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, June, vol. v, p. 158).

That herd þe fadir he cam þidir and askid forgisnes of his trespasses and be fore his eyne his sone was cured, eke þei both at esterne folowing wēr mad cristien men for so was þe usage þanne. This same terrenciane endited þe lif and þe martirdam of þese seyntis for he coude best be cause he was at þe ende.

Of þe stacion at seynt triphonis. cap xi.

The satirday aftir puluyr wednisday is þe stacion at seynt triphonis an elde cherch it is and anexid on to þe cherch is a couent of freres whech we clepe comounly heremitis of seynt austyn.<sup>1</sup> In þis cherch lith seynt triphon & seynt respicius whch was his felaw. Thedir is eke neuly translate þe body of seynt monica modir to seynt austyn. Ther be alsoo þe bodies of seynt felice pope,<sup>2</sup> seynt auree<sup>3</sup> & longii martires, þe hed of seynt menne & many oþir. Who seynt monica cam þidir and in whos tyme with

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frere in margin al þe declaracion wēr long to telle who wil rede it / he may se it a book þat I mad titiled to seynt austyn whech is cleped concordia because it is a maner of a concord be twix chanonys and us.<sup>4</sup> The sentens of þat translacioun

<sup>1</sup> S. Trifone *in posterula* was built by Crescentius, Prefect of Rome, in the year 957, under John XII, *iuxta posterulas*, in the street now called the Via della Scrofa. It was pulled down to construct the Augustinian convent now occupied by the Ministry of Marine (Armellini, p. 651; Nibby, p. 699). ‘¶ Zu sant Tryfon lyget nahet hy sant Augustin’ (*Ein Büchlin*, &c., Strassburg, 1500, p. E vi v, B.M.).

<sup>2</sup> S. Felix IV, fifty-fourth Pope in order from S. Peter, was elected in 526, after S. John I’s death in prison during the reign of Theodoric. He was a worthy Pope, and did much work in building and adorning churches. More especially he converted the Temple of Romulus into a church (SS. Cosmo and Damian); restored the Basilica of S. Saturninus, which had been destroyed by fire; and completed that of S. Stephen. He lived into the reign of Athalaric, and died in 529 or 530, being buried at S. Peter’s (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, January, vol. ii, p. 1032; Duchesne, *Liber Pontificalis*, vol. i, p. 279).

<sup>3</sup> S. Aurea was martyred at Ostia in the middle of the third century by being thrown into the sea with a stone round her neck. On referring to S. Censurinus, S. Mennas is amongst those who suffered on the same occasion (Stadler, *Heiligenlexikon*). The *Anonymus of Einsiedeln* (ed. Hülsen), ch. xiii, n. 12, p. 42, mentions a church of S. Menna, which Armellini thinks was dedicated to the celebrated Egyptian martyr, S. Mennas. It stood on the celebrated portico from the Vatican to S. Paul’s. Leo IV and Pascal I restored and adorned it; but it is not mentioned after the tenth century (Armellini, p. 742).

<sup>4</sup> There appears to have been an entry in the margin of the MS. here, probably giving the name of the chronicler. Most unfortunately it has been trimmed off, leaving only the few letters given in the margin of the book. From the context it would appear that the chronicler was an Augustinian friar, and author of another work called *Concordia*. Search has been made for this in the *Anastasis Augustiniana* (Antwerp, 1614); Narducci’s Catalogue, 1893, of the Angelica Library; *Dissertatio historica de ducentis celeberrimis Augustinorum scriptoribus*, Rome, 1704; Curtius Cornelius, *Vivorum illustrorum*

I wil write her schortly. The pope\* martyn þat was last at instans of a fre<sup>r</sup> of our ordre called petir bischop electensis sexten on to þe pope\* þat tyme for so it is comounly þat þis ordre hath þat office.<sup>1</sup> Be instaunce also of a gret clerk cleped augustinus de roma general of þat ordre for þat tyme<sup>2</sup> þaue leue þat freres of þis ordre schuld goo to hostie and bryng þis body to rome to þt same place of seynt triphonis of whech place þis special chapet<sup>r</sup> is mad. He þout he seid in his buff conuenient þat sith þe cherch hath determined þat heremites of þis ordre be þe uery childyrn of seyn austyn and eke for þe cherch be real power brout hem iu to pauy whe<sup>r</sup> þei haue possessioun of þe body of seynt austyn it was also conuenient þat þei whech haue þe son schuld also haue þe modir. This translacion was mad þe zere of our lord o m<sup>l</sup> ccccxx swech tyme as palme sunday fell o þe ix day of april. Now of þese seyntis of whom þe place is dedicate triphon and respicius wil we speke. Thei both were bore in asie of good kynrod of nobil condicion and of grete disposicion on to uertu. Whan þei were on of hem xii zere old þe opir xiii happed to mete with a cristen prest whech baptized hem whecli taute hem þe feith and groundly lerned hem many treuthis of scriptur. Aftir þei had take informacioun of þis man þei went forth in þe cunti whe<sup>r</sup> þei fel in felauchip with a young child of here age and aftir her aqueyntaunce þis same was gretely hurt of a serpent he made his querimonie on to þese seyntis and prayed heiu of help for he knew wel he seid þat our lord god had graunted hem grace to hole swech sores. Tho triphon prayed on to our lord with swech wordis. O lord lite of oure soules incline þin eres on to our prayeres and send our felaw sum reles of his peyne þat all þis puple may knowe þe for uery lord hauyng power ouyr al þing. Thus was þe child sodeynly mad hool. A noþir grete myracle ded þei be þe wey to a greke & eke a marchaund þat felt down sodeynly ded iu her sith þei reisid him fro deth to lif and ȝoue him swech exhortacion þat he forsoke þe world and folowid crist forth al his lyf. Thus fro asie iu to rome in euery town or castell whe<sup>r</sup> þei restid þei prechid þe feith of our lord ihū crist and ded many myracles in encresing of þe feith. So come to rome and dwelt þere in empoure philippis tyme but undir decius þe emperor<sup>r</sup> were þei martired be þe meyr of rome aquiline. First were þei put in prison kept fro mete and drynk fro comfort eke of al cristen men, þanne were þei drawe oute of prison

*ex ordine eremit. D. Aug.*, Antwerp, 1636, 4<sup>o</sup>; and Elssius Phil. *Encomiasticon*; but no trace of the present book, nor of one called *Concordia* by an Austin friar, can be found about this date (1450).

<sup>1</sup> Peter, Bisbop of Alet in Brittany, was forty-five years sacristan and librarian to the Pope; died 1440, in France (*Chron. Ord. Frat. Erem. S. August.*, p. 77 v, Rome, 1581).

<sup>2</sup> Augustinus Romanus, episcopus Nazianzenus et Cesenensis; appointed General of Order 1419 (p. 73); died 1443 (p. 79 v) (*Chron. Ord. Frat. Erem. S. August.*, Rome, 1581).

onto tormentrye and euyr weſt þei redy to all maner peynes putting of her cloþis with good wil. Whann þei schuld be betyn offeryng hem selue redy to f. 387 v all maner tormentrye. In all heſt peynes þe / meyhir aquylinus cryed on to hem with swech wordis. Knowe weel þe ȝong men þat no man schal do a geyn þe comaundment of þe myty emperouris but þei schul abyden ful bittir peynes. And þis answer þei gaue him a geyn. Be þou sikyr alsoo þat no man schal be inobedient to þe heuenely comaundmentis but he schal be punchid with helle tormentis. Tho he lete hem down fro þe gibbet wher þei weſt scorgid and comaunded þe soles of heſt feet to be smet ful of nayles and soo to be led þroughe cyte in þe grete cold of wyntir, for heſt day of her deth and martirdam is a boute þe fest of seint martyne. Last of all he comaunded her hedes to be smet of and so þei knelyng and praying receyued her martirdam for our lordis sake. Thus regne heſt soules in heuene and heſt bodies in erd be had in mech worship.<sup>1</sup>

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Of þe stacioun of seint jon lateranensis. caplī xii.

The first sunday of lenton is þe stacion at seyt joſon lateranensis of whech place we seid mech þing be fore in þe capitule made of þe same cherch. But here ȝet we þink it is resonable to reherse summe þingis perauentur left be for for it schal make þe boke morþ perfith and alsoo it schal not acombir þe redaris with no tariing for þe processe schal be succinct. This cherch is þe first cherch þat euer was rered in þe world for constantin him selue aftir his baptēm halp for to digge þe groundis þerof and in þis same place is þe pope\* crowned aftir his eleccōn. For þis place was principal paleys of constantine whech place þe same constantine resigned on to siluester and eke þe diademe of his hed for he mad him temporal lord ouyr al þe west side of þe world. And þat þere schuld be no contraversie be twix her officeres and her housholdis he remeued to constantinople and dwelt þere at his lyf. Mech þing ded þis holy emperour for þe cherch for aftir his baptēm be uiii dayes euery day ded he a notable þing. The first day he mad a lawe and ded it pronounce þowr oughe rome afterward þowr out þe empiř that crist schuld be honoured as a god and who so euyr

<sup>1</sup> SS. Tryphon and Respicius came, according to one account, from Phrygia, and suffered martyrdom under Decius during the winter of the year A.D. 250. Other stories differ as to their birth, standing, and age. Some say that S. Tryphon was a shepherd and of tender age, others that he was of noble birth and grown up. Respicius again, according to one account, was of the same age and standing, a companion and fellow convert of S. Tryphon; according to another, he was a heathen military officer, who was converted on seeing the constancy of the saint under torture. They are also sometimes associated with a S. Nympha, about whom little is known (Stadler, *Heiligenlexikon*).

dispised him schuld be treted as a traitour. The secund day was þis lawe mor largely expressid þat who so euyr blasphemed þe name of crist schuld be slayn. Blaspeme is undirstand heþ, whan men sey of crist oþirwise þan treuth as summe heretikes seid þat he took no uery flesch ne blood of mary but þe body whech he took was formed of þe eyir whech body he myth transmute as he wold. Blaspeme is eke cleped whan we sey of crist oþir wise þan is to his worship as þat he schuld do ony forfeite or ony synne or giue meynenauns to ony swech þingis. The þird day made he þis lawe þat who so euyr ded ony cristen man ony wrong a non witȝ outer ony oþir iugement he schuld lese half his godis. Befor þat tyme it was leful to euery man to robbe cristen men and bringge / hem to þe iuge and pursewe p. 388 r hem to þe deth. The iiiij day he mad þis lawe þat euene as þe emperour of rome is souereyn lord of yt empiȝ so schuld þe bischop of rome be hed and souereyn of all bischoppis and þis lawe is grounded in þe gospell wher þat crist mad petir hed of all þe apostelis ioyned þerto þat praktik whann petir chase his principal sete at rome. The u day mad he þis lawe þat who so euyr fled to ony cherch for sauacion of his lyf þe cherch schuld saue him and þis lawe is nowe ful euel kept a mongis us, god ne seyntis ne eke her houses are not hold in reuerens as þei schuld.<sup>1</sup> The ui day was þis law mad þat no man schuld make no chirch in no cite ne town but if he had leue of þe bischop to whom þat town longith. The uii day ordeyned he þat þe tithes of all his possessiones schuld be gadered and treuly expendid in edificacioun of cherchis. The uiii day cam he to þat place wher now seynt petir cherch is and mekely asked for gifnesse of all his synne, aftirward tok a pickex and reisid þe ground þer þe wallis schuld be, eke of grete meknesse he bare oute of þe pitte of dikkid erde xii uessellis in worship of þe xii apostoles.<sup>2</sup>

<sup>1</sup> The ‘porta santa’ appears to have been originally always open; even murderers who went through it were pardoned. According to Muffel it remained open ‘pisz einer fresslich gemort het und ging dadurch und sprach: wers got lieb oder leydt, so wolt er hindrung geen und im müsten sein stünd vergeben werden’. This being reported to the pope, he ordered the door to be walled up (p. 20). See also Rucellai, *Il Giubileo dell'anno santo 1450*, *Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 570.

<sup>2</sup> ‘Item am ersten tag so constantinus getauft ward gepöt er das man Jhesum cristum yn aller welt solte eren und an betten und yn halten für einen waren got und herren. ¶ Am anderen tage gepöt der keyser wer ey nem cristen ein leyd thet dem solt man sein gut halb nemen. ¶ Am dritten tage geböt er das Silvester solt seyn ein bischoff zu Rome. ¶ An dem vierden tag geböt er und schüff in masz als er ein keiser und ein herre were yn d'welt über alle herren. Also solt sein ein romischer bischoff über alle bischoff und über alle priester die in der welt weren das wart darnach über.ccc. iar bestetiget von dem kaiser focus,’ &c. ‘¶ Am funften tag geböt constantinus wer in eyn kirchen entrün der solt dar yn freyung haben vor gewalt was missetat er gethon hette. ¶ Am sechsten tage geböt der keiser das man kein kirchen solt machen es erlaubet dan der pabst silvester. ¶ Am .vii tage geböt der keiser das man dem bischoff

Of þe stacyoun of seynt petir ad uincula. cap xiii.

The munday aftir þe first sunday is þe stacion at a cherch þei clepe sc̄i petri ad uincula þere is schewid þe chene þat he was bounde with at ierlm̄ pilḡimes kisse it and put it abouthe her̄ protes.<sup>1</sup> Of þis place fynd I mech writing and long whech I schal abreggin her̄. We rede wel þat aftir þe ascencion of crist petir a bode stille at ierlm̄ and in þe cunt̄ a houte. This witnessit seynt paule in his epistel ad galathas whech seith þat ne Uly aftir his conuersion he went up to ierlm̄ for to se petir and þere dwelt with him xii dayes. Thus petir dwellyng at ierlm̄ and preaching þe feith of our̄ lord ran in offens of þe iewis whech hated crist and þei of malice acused him to heraude þt was mad lord of al þat cunt̄ be þeȝift of gayus whech was þau emperour̄ of rome. This heraud killid first seynt iame hroþir on to jon þe euangelist and whan he had aspied þat he plesed þe iewis with þis dede he leyd weech for to take petir took him and hond him in prison with chenes, assigned many men to weech him but þet was he delyunered meruelously be an aungełl as it is wrytyn in actibus apostolorum. And yis same cheyne whech þe aungełl losid is þat same whech is in so mech reuerens at rome. But he cause pat þere is grete errore whech heraude ded þis dede for þere wer iii þesor wil I here schortly write a reule whech I fynde in uers þat men may know whan þei regned and what þei dede in her̄ tyme. The uers

solt gehen hin für den keiserlichen pfennig von dem leyh und schluff di zehenden der kirchen. Am .viii. tag da gieng er selhs zü sant peters kirchen die was cleyn und hüb do an dz müster zü haven und halff selbs arheiten und trüg selbes .xii. korhe myt erden usz' (*Ein Büchlin*, &c., Strassburg, 1500, pp. B ii and B iii). Chapter xii of the *Legendula aurea* of G. da Voragine also refers to this subject. Graf mentions this and says: 'Allora per sette giorni consecutivi pronunzia ogni giorno una legge in favor della chiesa e della fede; e la prima è che nella città di Roma Cristo sia adorato qual vero Dio; la seconda, che chiunque hestemnia Cristo sia punito; la terza, che chiunque fa ingiuria a un cristiano perda la metà del suo avere; la quarta, che il Pontefice Romano sia da tutti i vescovi riconosciuto per capo; la quinta, che chiunque ripara in una chiesa sia tenuto immune; la sesta, che nessuno possa costruire chiese dentro le mura di una città senza averne ottenuta licenza dal vescovo; la settima che alla edificazione delle chiese si consaci il decimo dei possedimenti imperiali. L'ottavo giorno l'imperatore va alla chiesa di S. Pietro, accusa le sue colpe, e dovendosi porre le fondamenta della nuova hasilica prende a cavare con le proprie mani la terra, e ne leva sulle proprie sue spalle dodici sporte' (*Roma nella memoria*, &c., vol. ii, p. 82).

<sup>1</sup> The church of S. Peter *ad vincula* was built by Eudoxia, wife of Valentinian III, to preserve the chain with which Peter was bound at Jerusalem. Leo the Great added another chain with which the Apostle was bound at Rome during the persecution of Nero. The date of the church was about 442; it was called the *Basilica Eudoxiana*, from its founder, and dedicated to the SS. Apostles. Subsequently it was restored in the eighth century by Hadrian I, and entirely reconstructed by Sixtus IV and Julius II in the fifteenth and sixteenth centuries (Adinolfi, vol. ii, p. 108; Armellini, p. 553; Marucchi, p. 311; Nihyy, p. 663). Muffel says of the church (p. 42): 'do ligt gar ein grosser gegosner steiner trog und ein abtgot dapey.'

ar þese. Ascalonita necat pueros antipa iohannem Agrippa iaeobum claudens in carcere petrum. The sentens of þese uers is þis. Ther weſt iii heraūdes regnyng by and by / on of hem hith heraude ascalonite ye oþir heraude f. 388 v antipas þe þirde heraude agrippa. This ascalonite was he þat regned in ierlīn at cristis birth whech comaunded all þoo innocentis to be slain þat crist schuld be ded a mongis hem. Antipas was he þat killid seynt jon þe baptiste. And agrippa was he þat killid seynt iame and prisoned seint petir of whos cheynes in þat same place we haue now take on hande to speke. Who þan þat þese cheynes cam to rome it is told iu eld bokys. The doutyr to theodosius þe emperouř called Eudosia<sup>1</sup> aftir tyme þat sche was delyuered of a wikkid spirit be presens of seynt steuene whan he cam first to rome as we told be soř in þe chapeter of seynt laurens þis same woman þus delyuered went on pylgrimage on to ierlīn to worship þere þe holy steppes of crist. And be cause sche was grete of birth and held þere grete houshold sche drow mech folk to hir aqweytaunce but in special oiew was þere whech sche had take to grete familiarite. He told hir of þe cheynes whech seynt petyr was bound with, and whan he say þat sche desired hem he brout hem on to hir and ȝaue hem as for a grete ȝift. Than cam sche to rome with þis relik and had a grete councell with þe pope\* pelagius what schuld be do with þese cheynes for þei both desired þat þere schuld be a special place and special solemnitie consecrate on to hem. Than was þere in rome be fore þat tyme a grete haliday þe first day of august in worship of octauiane whech solemnitie myth not esily be destroyed. Tho mad þis woman þis cherch and þe pope\* ordeyned þat al þat solemnitie whech was doo in worship of octauiane schuld be turned to worship of seynt petir. The cheyne þat cam fro ierlīn fro heraudis prison was brout be þis woman and offered þere. The pope\* broute þe same cheyne whech petir was bounde with at comaundment of nero and wham þei were both broute

<sup>1</sup> Eudosia was the wife of Theodosius II. Her name was Athenais, and she was the daughter of Leontius (or Heraclius), an Athenian philosopher. In the year A.D. 424 she went to Constantinople, was instructed in the tenets of Christianity by Atticus the Patriarch, and was baptized, taking the name of Eudosia. She married the emperor and bore him one daughter, Lucinia Eudosia, who married the Emperor Maximus. Eudosia undertook her pilgrimage to Jerusalem in the year 438; on her return she brought back the relics of S. Stephen with her. But, in the year 449, the emperor accused her of infidelity; this suspicion led to the execution of the patrician Paulinus. She afterwards obtained leave to retire to Palestine, where she spent the rest of her life in piety and works of charity. She was a distinguished poetess; wrote a commentary on the first eight books of the Bible in verse, a paraphrase of the books of Daniel and Zechariah, and three works in praise of the martyr S. Cyprian. None of her works have, however, come down to us. She is often called Eudoxia; she should not be confused with the Empress Eudoxia, who persecuted S. John Chrysostom, and died in the year A.D. 408 (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. iii, p. 4).

to gidir sodeynly be myracle þe o cheyne was fast on to þe oþir as þou þei had be wrouth so and þus þei perseuer̄ in to þis same day.<sup>1</sup> A noþir cause of þis fest is told þat pope\* alisaundre whech was þe sext pope\* fro seint petir was in prison for cristis cause and on qwyryne was his keper̄. So þis couenaunt was be twix hem both þat qwyryne schuld dobil his cheynes þat he was bounde with and schet al þe dores of þe prison and if he myth that nyth come to his hous he schuld be leue in crist. Thus was he alisaundre be an aungell meruelously delyueryd fro prison and appered on to hem and þei mad ful promisse to be baptized. Tho þei prayed him for helth of her doutyr whecli was meruelously seek. And he comaundered hem þat sche schuld go to his prison in whech he was and kisse his cheynes and soo sche be hool. Quyryne seid on to him a geyn. Schal sche go þidir & not fynde þe þer̄ and he answerd. He þat brout me þens be myracle f. 389 r schal lede me a geyn be þat same mene. The mayde cam and fond / pope\* in prison and whan sche wold a kissid his cheynes he comaundered hir to seke þe cheynes of seynt petir and kisse hem so did sche and was hol. For þis special myracle þis same pope\* ordeyned þis fest to be solempnyzed in þe cherch.<sup>2</sup> Many myracles haue be doo with þese same cheynis as is openly declared in many bokes of whech we haue no leiser to speke now.

Of þe stacioun at seynt anastase. Caplīn xiiii.

The tewisday astir þe first sunday is þe stacion at seynt anastase a fayr̄ cherch fast be seynt georges but it is but seldom used as I suppose.<sup>3</sup> This

<sup>1</sup> An account of this event is given in the *Descriptio plenaria*, which our author has made use of. It runs: 'Hic ritus pervenit usque . . . apostolorum Petri et Pauli.' The second chain, however, according to the *Mirabilia*, was the one with which S. Paul was bound by order of Nero (Urlichs, *Cod. Topog.*, p. 104).

<sup>2</sup> Alexander I was elected Pope in the year 109. His feast-day is on May 3; there is no account in Stadler's *Heiligenlexikon* of the miracle of the chains here related by our chronicler. He was imprisoned, together with two priests, Eventius and Theodus, under the Emperor Hadrian (according to some Trajan); the name of his jailer was Quirinus, and he, with many others, was converted and baptized by the pope. They were all martyred under circumstances of great cruelty, and buried on the Via Nomentana. This Pope is remarkable for having introduced some customs into the Church which have lasted until the present day. For example, he was the first to mix water with the wine of the Sacrament, in memory of the blood and water which flowed from our Saviour's side; also the custom of mixing salt with holy water, the salt being previously blessed, is due to him (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, May, vol. i, p. 367; Duchesne, *Liber Pontificalis*, vol. i, p. 127).

<sup>3</sup> The church of S. Anastasia gave a title to a cardinal in the fifth century. It was rebuilt in 759, again by Innocent III in 1210, and restored by Sixtus IV in 1475. Urban VIII rebuilt the façade in 1636, and Cardinal da Cunha altered the interior to its

anastase was a woman of grete possessioun and leuyd in grete perfeccion as  
 hir lif telleth. Pretaxatus a worthi man of rome he was hir fader and  
fausta hir modir. This same fausta was conuerted to crist be mediacion of  
 a holy bischop þei cleped crisogonus. Eke þis same anastasia fro þe tyme  
 þat sche coude speke was induced on to þe feith hir fader dwellyng still in  
 his paganite. So whan sche cam to womannes age sche was constreyned be  
 hiȝ frendis to be weddid to on publius a rich mannes child but of ful euel  
 condiciones. Sche þus weddid a cristen woman on to a hethen man wold  
 not comoun with him in fleschly comunicacioun but feyned hir selue seek þat  
 schuld undir þat colour abstine fro his bed. And whan he had aspied þat  
 sche was a cristen woman an who sche wold in ful febil aray only with  
 o mayde uisite þe prisons in whech cristen men weȝt putte and refrecch hem  
 plenteuously with hir goodis a non þis wikkid husband sperd hiȝ in a prison  
 and ordeyned þat sche schuld neithir haue mete ne drynk desiring þat sche  
 schuld deye for hungir þat he myth aftir hir deth entir in to hir nobel posses-  
 sioun & spend it in ryot and reuel as he had don his owne. Thus is þis  
 woman in prison with oute consolacioun saue þat sche sent certeyn letteris  
 on to seint grisogonus and he sent a geyn to hiȝ epistles of ful holy councell  
 as men may rede in his lif and perauentur whan we schul speke of him we  
 wil reherse hem þere. Thus aftir grete tribulacioun þis woman had sum  
 what of hiȝ desiȝ for hir husband deyed & sche with swech godes as were left  
 ful plenteuously ded elmesse for cristis sake. Than was sche aftir þis brout  
 be for a iuge and accused þat sche was cristen. The iuge say þe beute of hiȝ  
 and undirstood weel þat sche was borȝ to grete lyfode he led hir in to a priuy  
 chambir in purpose for to defile hiȝ þere. A non as þei were alone sodeynly  
 he was blynd and eke þerto swech maner maledye fell up on him þat with  
 inne a litil while he deyed in his seruauntis armes. Than was sche broute  
 on to a noþir iuge and he seid on to hir in councell. Anastase if þou wil  
 be a cristen woman do as crist bad þe ȝyue a wey al þi good and folow him  
 in pouerte. Sche answerd him on þis wise. Crist bad me gyue my good  
 for his / sake not to rich men but to pore men. Therfor be cause þou art f. 389 v  
 rich I schuld gretly doo a geyn my lordis comaundment if I ȝoue my godes  
 to þe. Than comaunded þe iuge þei schuld lede hiȝ to prison and lete hir  
 deye þere for hungir. In whech prison a uirgine whech was martir but  
 fewe dayes be fore fed hir with heuenely mete ii monthis. Aftir þat tyme  
 passed sche and ii hundred maydenis were exiled out of rome to certeyn  
 yles whech be cleped insule palmarie be cause many palmes growe þere.  
 And not long aftir þe same iuge went þidir and put hem all to þe deth but

present form in 1722 (Armellini, p. 111; Marucchi, p. 246; De Rossi, *Bollettino d'Arch. Crist.*, 1867).

anastase he ded bynde to a tre þat sche schuld be brent wheñ sche comendid  
hir soule to god and so deyid longe or þe fñr brent ony grete *part* of hñr. A  
worthi man gat hir body and biried it a rome as many men suppose.<sup>1</sup>

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Of þe stacion at sca maria maior. Cap xu.

The wednesday aftir þe first sunday is þe stacion at a cherch þei clepe sca maria maior of whech we spoke of be fore and told all þe writyngis whech we founde þere. But neuer þelasse for perfeccion of þe book we wil plant in sum notable processe whech fel in þis place. The holi doctor seynt gregory in his book of omelies telleth a notable processe of a woman whech haunted mech þis cherch and þis tale is in þe xl omelie of his book þat is to sey þe last. There was an elde woman in rome swech tyme as he leued in monasterie be foñ he was pope.\* This woman hith as he seith redempta. Sche had ioyned on to hir in felauchip too ȝong women of gode condiciones whech weñ on to hñr disciples. On of hem hith romula of þe oþir he seith he knew þe fas but not þe name. Alt iii leued þus in good lif in a hous fast be þis cherch of seynt mary and euery day were þei in þat place with deuoute contemplacioun and in ful despct habite. So aftir many ȝeres þus spent in holy lyf þis romula fel in to greuous siknesse swech as þei clepe þe peralise whech encresed up on hñr þat sche lost alt þe use of hir membris. Thus lay sche many ȝeris wel blessed of god for þe moñ seknesse sche had þe moñ paciens had sche. On a day sche cleped hir maystresse on to hir and eke hir felaw and prayed hem to sitte by hñr in felauchip to hir coumfort. Euene as þe sitte by hñr þei herd grete melodye in þe hous and felt sote sauour of whech þei felt neuer ere and bisily þei gunne loke on þis woman whech lay þus long sek for þei supposed uerily þat sche knew more of swech þingis þan þei. Tho þe seek woman seid on to hem þese wordes. Beth not a ferd for I schal not deye þese iiiii dayes. The iiiii day sche cleped hem a geyn and prayed hem þat þe prest myth come and ministir on to hñr þe holy sacrament.

<sup>1</sup> The accepted story of S. Anastasia, widow and martyr, differs somewhat from that of our chronicler, although he is in the main correct. She appears to have lived in the time of Diocletian, and to have been baptized as a child, a rare occurrence in those days. She refused to live as a wife with her pagan husband, Puhlius, and he imprisoned her in her own house. When, however, she was like to perish from hunger, her husband himself died, while on a journey to Persia, and she was free. Her works of Christian charity brought her into contact with S. Crisogonus; she accompanied him to Aquileia, where he was martyred. Here she was imprisoned, and left for thirty days without food or drink. She was then put into a boat, through the bottom of which many holes had been bored, and sent to sea in it. But the boat did not sink; and finally she was burnt at the stake, in the year 304. Her remains, according to some accounts, were brought to Rome; according to others, to Constantinople (Stadler, *Heiligenlexikon*).

So was it do in dede and aftir þat ministery fulfillid þei herd þe same noyse  
 agayn and felt þe same sauouȝ more ouyr / þei herd in þe strete as it had be f. 390 r  
 too sundry qweres on of men an othir of women singing ful swetly and in al  
 þis swete melodye þei loked at romula and hir soule was passcd and goo.  
 This tellith saint gregorie to þis conclusioun þat þei þat seme wrecchid are  
 sumtyme fulder worthi with god and we rehersid þis to þis ende to magnify-  
 ing of þis cherch whech þese women most used.<sup>1</sup>

Of þe stacion at seint laurens panisperne. C<sup>m</sup> xvi

Anothir stacioun is þere on þe bursday aftir þe first sunday of lenton at  
 a cherch þei clepe seint laurens panisperne. This place as I suppose was  
 cleped so for gret plante of bred mad þere. For panis in her tonge is breed  
 and perna or perne soundith as fatnesse whech fatnesse with a maner of  
 a transumpcion is used in our̄ langage for plente as we say a fat lond whech  
 is plenteuous of birden. This place clepid þus panisperne was a place in  
 whech mech bred was mad & many ouenes used for in on of þoo ouenes as þei  
 sey þere whech ouene lesteth þere at þis tyme was seynt laurens rostid.<sup>2</sup> A  
 gret merueyle to me growth in þis mater. Summe sey he was rosted on  
 þe white ston þat stant at seynt laurens and þat suppose I best for a man  
 may yet se þe places wher þe grees and þe flesch of him fried and þis ston is  
 not smal to put esily in a ouene for it is as mech as a comoun graueston.  
 Summe sey þat he was rosted on a gridel of yrun of whech many parties

<sup>1</sup> The account of the lives of S. Redempta and Romula will be found in St. Gregory's *Dial.* iv. 15 (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, July, vol. v, p. 482).

<sup>2</sup> The church of S. Lorenzo in *Panisperna* was formerly known as S. Lorenzo in *Formoso* or *Formonso*, the meaning of which is obscure. It might refer to alterations carried out by Pope Formosus; but in *Formonso*, which is mentioned in the ninth century, would appear to refer to a locality. The church was rebuilt and consecrated by Boniface VIII in the year 1300, again under Gregory XIII in 1575, and lastly by Leo XIII in 1893 (Armellini, p. 306; Marucchi, p. 374; Adinolfi, ii, p. 250; Nibby, p. 305). See also Hülsen's *Pianta di Roma dell' Anonimo Einsiedlense*, where it is mentioned three times, on pp. 17, 25, and 28, always as 'S. Laurentius in Formonso, ubi ille assatus est'. 'Ancho el palazo de holimpiade dove fo arostito sancto lorenzo benche deto dove mo e la ecclesia cioe monastiero de done io o vedutto la fornazeta & baxatolla dove quello sancto fo arostito' (*Edificazion di molti palazzi*, Venice, 1480, p. B iv). The name Panisperna is difficult to explain; it may refer to an old pagan Latin inscription in the church, in which the name Perpennia occurs. In the *Mirabilia, Codex Marciianus*, the following passage is met with: 'In thermis Olympiadis, ubi assatus fuit sanctus Laurentius, et vocatur ibi Panisperna; ideo dicitur Panisperna quia Olympias, uxor Philippi Macedonii ibi colebatur pro dea, et offerebatur ei panis, pola et perna, vel caro porcina' (cf. Graf, vol. i, p. 217). But the writer has, of course, confused the baths of Alexander Severus with a supposed palace of Alexander the Great; the latter was at this period popularly believed to have been offered and to have accepted the crown of the empire by the Romans.

lestens þet iu rome and are kissid with ful grete reuerens for touching of holy body. Summe sey þat he was leyd in a ouene. I may weel be leue þat his tormentis weſt chaunged now to o peyne now to a noþir and þus at dyuers chaunges had he dyuers tormentis and all in fyſt. In confirmacioun of myn opynion is þat first I rede in his lyf þat þei took grete brennyng plates of yruu and leyd hem to his sides. I rede also þat decius seid on to him þat al þat nyth schuld be spent in tormentrie of his body whech soundith on to my eres þat þere was chaunge of tormentrye. In his lif eke is red who decius comaunded a bed of yrun to be brout forth in whech laurens schuld rest. This bed of yrun is clepid þe gridil. And I suppose uerly þat if I had now at hand þe grete book of martires whech is cleped passionarium I schuld fynde mo testimonies for myn oppinioun.<sup>1</sup> Suffiseth as now pat oure deuocioun be enclined on to þe treuthis whech þe cherch of rome prechid both of þe ston whech is hald in grete reuerens and stant in þe principal part of þe hed cherch of him euene on þe rith hand of þe popes sete. And eke of þe ouene whech is anexid to a cherch of his name and ful wel hillid a boue in whech cherch eke aſt ful good women lyuyng solitarie lif in her contemplacioun. Many opir reliques ar schewid in pis cherch of whech I haue now no fresch remembrauns for I wrote hem nowt for þe prees þat was þere.<sup>2</sup>

f. 390 v

/ Of þe stacion at þe xii apostoles. cap. xiii

The friday in þe first weke of lenton is þe stacion at a cherch dedicat to þe xii apostoles.<sup>3</sup> Ther is part of þe bodies of philippe and iacob but in special þere is schewid þe arme of saint philippe al hool.<sup>4</sup> Ther ly þe bodies eke of þese martires basilidis cirini naboris nazarii & celsi uictoris

<sup>1</sup> By *passionarium* is no doubt meant one of the martyrologies which were in use in early times.

<sup>2</sup> For a full account of the life and martyrdom of S. Laurence, see Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. ii, p. 485.

<sup>3</sup> It is believed that the church of the SS. Apostoli dates from the Constantinian period, with which opinion, however, Armellini does not agree; nor is the passage in the *Liber Pontificalis*, which would attribute it to Julius I (337-40), quite convincing; but the church was certainly restored by Pelagius I and John III about the middle of the sixth century. It was rebuilt in 1420, and again in 1702. Stephen V and Martin II restored the church, and a portico was added to it by Cardinal Giuliano della Rovere, afterwards Julius II (Armellini, p. 139; Marucchi, p. 390; Nibby, p. 108; Adinolfi, ii, p. 16).

<sup>4</sup> The date of S. Philip's death is variously given between the years 54 and 90. The relics of his body were formerly for many years venerated at Hierapolis; they were brought later to Constantinople, and thence to Rome. At the latter place they were placed in the church dedicated to the SS. Apostles. The *Heiligenlexikon* says, 'Wahrscheinlich wegen der oben genannten Widmung dieser Basilica an alle Apostel wurde ehedem am 1. Mai zugleich das Fest aller Apostel begangen.'

& innocencii.<sup>1</sup> This philippe was martired in surry and aftir translate to rome and þis iames martired at ierlm̄ and eke bront to rome. Of þese seyntis basilidis cirini & naboris fynde we bnt litil writyng but þat þei were ded for cristis sake in a cyte þei clepe ebrednensis<sup>2</sup> and aftirward in tyme of pees translate to rome. Of þis nazarius and eke of celsns fynde we þus wrytyn. That þis nazarius was bore in romc his fadir hith africanus his modir perpetua both weſt þei baptized be þe handis of seynt petir. He him selne was baptized and lerned in þe feith be þe labon̄ of seynt clement. Aftir good instruccioun of seynt clement he went þrow all ytaile be placens and melane and so onyr þe mountis til he cam in frauns enyr preaching þe feith of our̄ lord ihū. And in frannce in a cyte þei clepe cunelle a woſpi woman of þe town toke hir child on to his lernyng whech þei clepe celsus. Whom he baptized and tante him þe feith & so forth both þei went np in to itaile wheſt he prechid þe name of crist for whech preaching nero comannded þat he schuld be led in a schip in to þe myddis of þe see and þere þrowe in. So was he seruyd and celsus eke. The tempest roos aftirward whech was likly to onyr turne þe schip and þei whech weſt in þe schip sey þese seyntis walkyng on þe see and cryed ful sor̄ on þis wise. We haue synned a geyn þe god of nazarius wherfor we schul dey. And to þe seynt þe cried þus. Thon holy man nazarius help ns in onr̄ nede and we schal lede þe to what hanene þon wilt. He answerd a geyn. Belene þe þat my god may sane þon. They seide þei belened. Tho entred he þe schip and blessed hem in cristis name and charged hem to kepe hem fro þe doctrine of nero deneles. Sone aftir sesed þe tempest and þei sette him up on þe lond wheſt he went and prechid as he ded be fore. Thns cam he to melan wheſt he fond in prison gernase and prothase whose confort he was enery day. This aspied of on anolinus whech had banched hem þe cite a non at þe precept of nero he comannded hem to be heded.<sup>3</sup>

<sup>1</sup> SS. Basilides, Cyrius, Nabor, and Nazarius were Roman soldiers; they were imprisoned in the time of Diocletian on account of their belonging to the Christian faith. Their jailer Marcellus was, with many others, converted by them. They were martyred by order of the Emperor Maximian, and their bodies thrown to wild beasts, which refused to touch them. They were then honourably buried by their fellow Christians (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, June, vol. ii, p. 511).

<sup>2</sup> Emhrun.

<sup>3</sup> The S. Nazarius usually coupled with S. Celsus, whose story is related by our chronicler, is not the S. Nazarius mentioned in the last note. The confusion arises from the two saints having a common festival day, June 12. The accepted history regarding him differs slightly from that of our author, who is however generally correct. His father Africanus, for instance, is said to have been a heathen. Noticing the difference in the religion of his parents, S. Nazarius was divided in his opinions; until at last he was inclined to the Christian faith, and was baptized by S. Linus. His father endeavoured to bring him back to the pagan religion, but in vain; finally, under threats of persecution, and at both his parents' wish, he left Rome, proceeded to Piacenza and thence to Milan

Of þe stacion at seynt petir cherch. cap xiiii.

The satirday in þe first weke is þe stacioun at seynt petir cherch of whech we spoke mech before but sum pety þingis left we for to plant in whanne þe staciounes come for *conueniens* of þe book. Ther is a place ioyned to þat f. 391 r cherch whech þei clepe uaticanus. / Uaticanus was a hous in þe hethen lawe in whech hous þe prestes of þat lawe had answeare of certeyn materes of whech þei made inquisition. For uates in latyn tunge is as mech to sey as a prophete and cauus is eld so it soundith an elde prophete. Perauentur þe dueles wold not ȝeue answeare but to her elde seruauntes to cause þe oþir þunger men to dwelle þe more stabily in her errouris with gret desire to come sumtyme to knowlech of swech *priuy* þingis. This place is sumtyme in many legenedes cleped in monte uaticano in þe mount uaticane and þe cause is for it stant hanging on a hill. It is also cleped in templo apollinis for appollo is þe sunne and þis temple was in special consecrate to þe sunne. In þis same place whech is cleped uaticanus was seynt petir byried and many oþir popes as her legendis ber witness for linus þat was pope next seynt petir he was byried þere first & aftir translate be on called gregory bischop of hostie on to þat same place. Cletus his successor was byried þere alsoo, and so was anacletus euaristus sixtus thellophorus *iginius* and pius and many oþir mo whech made þe place of ful grete fame.<sup>1</sup>

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Of þe stacion at sca maria in dominica. cap xix.

The secunde sunday of lenton is þe stacioun at a cherch of our lady þei clepe it sca maria in dompnica<sup>2</sup> ye place is cleped so as I suppose in þese

where he met SS. Gervasius and Protasius. The rest of the account given of him in this MS. is correct. SS. Nazarius and Celsus were martyred in the year 68, and buried by the Christian community at Milan. Their resting-place was revealed to S. Ambrose, who found the body of S. Nazarius quite incorrupt and emitting a pleasant odour. S. Ambrose buried the bodies in the church of the SS. Apostoli. Parts of the relics of the two saints were distributed to various towns; one was given to the church of S. Giovanni in Fonte in Rome (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, July, vol. vi, p. 503).

<sup>1</sup> Regarding the crypt, Muffel says that there was great pardon at the altar under which half the bodies of SS. Peter and Paul lay, but that: 'man sperret die gruft selten auf von stünd wegen, die do geschehen möchten, dan es ist daselbst finster' (p. 23).

<sup>2</sup> The church of S. Maria in Dominica is the only one which still retains the old title *dominicum*. It is thought by some to occupy the site of the house of S. Ciriaca, which stood in the *Castra Peregrinorum*. The name in *navicellis* is considered both by Armellini and Marucchi to be modern, and not to be found before the sixteenth century, when Leo X substituted the present boat, now in the Piazza, for the ancient one; but from our MS. we see that the name was in general use in Rome at the time of Nicholas V, and possibly for some time before that. The church was restored by Pascal I in 817. Leo X, when he was still a cardinal, reconstructed it from designs furnished by Raphael or

eld bokes bc cause þe stacioun falleth on þe sunday. For at þis day þe romanes clepe it a noþir name sea maria in nauicellis. And þis is þe cause whi þei clepe it soo as þei sei þere. Be for þe dore of þis cherch stant a boot al of marbil as weel mad as þouȝ it were tymbir with ribbis and round holis where þe ores schuld goo and nauis in heȝ langage is a schip and nauicella a litil schip whech we clepe a boot and of þis same nauicelle berith þat cherch his name at þis day. Dyuers opiniones herd I þere of þis schip summe seid þat a certeyn seynt cam be myracle rowyng to rome in þat same but þe seyntes name þei told not ne mech othir þing whech I inqwyryd. Othir men seid þat þe uernicle cam *in* þe same schip ouyr þe se fro ierlīn probacioun ne writyng alegged þei non and þerfor ȝe schul haue þese opiniones rith as I haue. I may wel be leue þat be þe grete powere of god a ston myth flete on þe watir but wheithir þis ston ded so or nowt I put it in dout. We rede weel þat at þe comaundment of þe prophete helyse a grete exes hed fleted in þe watir whech was not a gayn kynðe as seith seint austin in þe secund book de mirabilibus sacrū scriptū for þe watir as he seith þere is more myty for to bere an heuy þing þan is þe eyir. For grete trees þat þe eyir wil not bere þe watir wil bere hem. So þat þe watir aftir his inuestigacioun hath natuȝ of þe eyir in partie and in partie natuȝ of þe erde. For he himselue asayed þis þing whech I schal telle ȝou. A grete ston þrowyn in þe watir / teyid with a rop whech to men myth not meue ne f. 391 v draw scarsely whan it lay on þe erde o man schal meue it esely whan it is in þe watir. Wherfor þis doctouȝ concludith þat a ston or yrun to flete is not ageyn kynde but partie it is born be kynde and party born be myracle.

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Of þe stacion at seynt clement cherch. cap xx.

The munday in þe secunde weke is þe stacion at a cherch of seynt clement<sup>1</sup> in whech cherch restith his body and þese bodies, of seint ignace þe perhaps Bramante. The portico is said to have been designed by Michelangelo. It was finally restored by Cardinal Riario Sforza in the pontificate of Pius VII (Armellini, p. 398; Marucchi, p. 217; Nibby, p. 371; Adinolfi, i, p. 350).

<sup>1</sup> It is believed that S. Clement constructed an oratory in his own house, remains of which have been discovered in the third or lowest level (near the Mithraeum) under the present church dedicated to the saint. This oratory was replaced by a basilica, in which the Council of 417 was held, and in which S. Gregory read two of his homilies in 590. That the church was very ancient is proved by the existence of the slave's collar, mentioned by De Rossi in *Boll. d'Arch. Crist.*, 1863, p. 26 sq. This basilica, as is well known, was entirely destroyed by Robert Guiscard in 1084, and the present church was erected over the ruins. For the history of the discovery of the earlier basilica in 1857 and its excavation, see *S. Clement, Pope and Martyr, and his Basilica in Rome*, by J. Mullooly, O.P., Rome, 1873; Adinolfi, vol. i, p. 305; Armellini, p. 191; Marucchi, p. 287; Nibby, p. 170. Muffel says (p. 42): 'und vor der thur ligen zwen sten, darauf man vil heiligen hat gemartert.'

martir,<sup>1</sup> seint lazар seyt ciriak and opir moo. Ther is schewid eke þe stole of seint clement his chales and mech opir þing. Of þis same pope wil we telle þou sum þingis whech ar in doute a mongis many men. For summe sey þat he was pope\* next petir and summe sey þat too were be for him. Also his legend seith þat he was hiried in þe se and lith þe on to þis day and þis hook seith he lith at rome. Al þis þing wil ask declaracioun. As for þe first mater ȝe schal undirstand þat seyt petir whil he leued chase to prestes of his þe on hith linus þe opir hith cletus and mad hem his uikeris general graunting hem power on with iune þe wallis of rome þe opir with oute to gourne þe cristen puple. And þis was þe cause whi he ded þus for he wold haue mor leiser to *contemplacioun* and to *conuercioun* of þe puple. But whan he schuld deye he took clement be þe hand and committed on to him þe flok whech criste had committed to him. Al þis is *conteyned* in a epistel whech þe same clement wrote on to seyt iamie bischop of ierlm̄. But whann petir was ded clement wold algate preferi þese too men be fore him be cause þei had so grete powe in his maistires time. And þis meknesse of clement was gretely alowid of hem þat weþ þan postes of þe cherch. So linus reyned xi ȝere and certeyn dayes and cletus regned opir xi ȝere. And clement aftir hem ix ȝere and certeyn dayes. This is þe treuth of þis mater.<sup>2</sup> As touchyng þe opir poynþ who þat he cam to rome ȝe schul undirstand þat aftir tym he had conuerted mech puple in rome he was exiled be comaundment of traiane þe emperour on to an yle wher many cristen men wer exiled and aftir he had þere do many myracles and bylid many cherches traiane sent þidir a duke whech comaunded þat schipmen schuld take and lede him in to þe depe of þe see teye an ankyr a boute his nek and þrowe him in to þe see þat cristen men schuld not worship his body as a god. Thus was it doo in dede but too of his disciples cornelius and phebus kneled on þe brynk and prayed our lord þat þei myth see þe body of þis martir.<sup>3</sup> And sodeynly þe se be thre myle with drow him and þei aff went on þe bare sond tyl þei came þere he was þrowe wher þei fonde a hons al of marbitt f. 392 r arayed be þe handis of aungelis and his body resting þer in. / Tho had þei

<sup>1</sup> S. Ignatius (Theophorus) was Bishop of Antioch. Stadler gives a long account of his interview with Trajan, who afterwards ordered him to be sent to Rome to suffer martyrdom in the amphitheatre. He arrived in Rome on the last day of the games, and was thrown to the wild beasts. His relics are preserved and revered in the church of S. Clement, to which they were translated (*Heiligenlexikon*).

<sup>2</sup> ‘Et quant Pierres dut morir il ordena I de ses disciples qui ot’ (avoit) ‘a non Clemens à tenir la chaire après lui; mais il ne la vost onques tenir, ainz constitui Linum son compaignon, qui la tint tant comme il vesqui, et puis constitui il Cletum, qui autressi la tint toute sa vie; et quant il furent morti andui, Clemens meismes tint la chaire et fu apostoles de Rome’ (Brunetto Latini, *Li Livres dou Tresor*, pp. 80-1).

<sup>3</sup> There is no mention of Cornelius and Phebus in Stadler, but Surius speaks of them in the Life of S. Clement (*Vitae Sanctorum*, vol. xi, p. 657).

a reuelacioun þat þei schuld not bere him a wey. And þus euery ȝere uii dayes at his feest was þe se þus bare on to þat day þat þis legend was wrytin and sum what aftir. In iustinianes tyme þe emperouř and in pope nicholas tyme þe first an holy man cleped seint cyrille brout þis body oute of þe se be reuelacion & leyd it at þe cherch of his name.<sup>1</sup> Eke þe same cyrille with in fewe dayed dyed and is biried in þe same cherch doying many miracles.<sup>2</sup>

Off þe stacion at seynt balbinc. cap xxi.

Another station is þere on þe tewsdai folowynge at a cherch þei clepe seint balbinc<sup>3</sup> it stant on a hilf in þe south side of rome munckis þei be as I suppose þat dwell þere and it is now þe title on to þat worþi man of þis lond cardinal & arschibiscop of ȝork.<sup>4</sup> This same balbinc was doutir to

<sup>1</sup> SS. Cyrilus and Methodius are known as the *Slavorum Apostoli* for their labours in converting the Slavonian race to Christianity. S. Cyrilus's first name was Constantine; he came of a good family of Thessalonica. His travels took him as far as the Crimea, whence he brought the relics of S. Clement to Rome. He died about 878 or 879 in a cloister in Rome, and was buried with his companion at S. Clement's, where their tomb is still shown in the lower church (Stadler, *Heiligenlexikon*).

<sup>2</sup> The various accounts of the life of S. Clement are most conflicting. The date of his tenure of the papacy, and the order in which he came after S. Peter, are even disputed. The generally accepted version is that he was the son of Faustinus (Faustus), a Roman citizen of the Caelian Hill region. Some say that he was a Jew by birth, for the reason that in his first Epistle to the Corinthians he says he is of the race of Jacob, which statement, however, may easily have a spiritual meaning. Others think that he came from Philippi, and that he was originally a pagan, from a passage in S. Paul's Epistle to the Philippians, ch. iv, ver. 3, &c. The account here given of his martyrdom is the generally accepted version (Stadler, *Heiligenlexikon*).

<sup>3</sup> The church of S. Balbina was founded in the time of Gregory I on the Aventine; it is mentioned in the synod held in 594 in the time of the Emperor Maurice. That part of the Aventine on which it stands is called *Albeston* or *Asbeston*, and is supposed to be the site of the *mutatorium Caesaris*. The church was restored by Leo III, and again in 1489 by Cardinal Marco Barbo (nephew of Paul II), who altered its character entirely (Armellini, p. 146; Marucchi, p. 173).

<sup>4</sup> The following is a list of English cardinals during the reign of Henry VI (*Notes and Queries*, Series 3, vol. xii, pp. 2 and 71):—

Name.	See.	Created by.	Died.
Henry Beaufort.	Bishop of Winchester.	Martin V, 1426.	April 11, 1447.
John Kempe.*	Archbishop of Canterbury.	Nicholas V, 1452.	March 22, 1454.
Henry Bowet.	Archbishop of York.	During Henry VI's reign.	October 20, 1423.
Henry Chicheley.	Archbishop of Canterbury.	1428 (?).	1443.
John Stafford.	Archbishop of Canterbury.	Eugenius IV, 1434.	1452.

\* For John Kempe, above referred to, see Isaacson, *Story of the English Cardinals*, p. 110 sq., London, 1907, from which it appears that he was appointed Archbishop of York in 1426, Cardinal Priest by Eugenius IV in December, 1439 (while Archbishop of York), thus taking precedence of Chicheley, Archbishop of Canterbury. On the death

a worpi man of rome whom þei clepid qwyrius. This same qwirinus had in prison at comanngment of þe emperon<sup>r</sup> a man of rome whech had be meyr of þe cite þei cleped him hermes. This qwyryn sey þis worthi man suffir prison and cheynes þus paciently for cristis cause he seid on to him. I hane grete wondir of þe þat hast boȝt swēch office in þe cite and were a man endewid with grete good þat þou hast forsake þe holy religiouȝ of our<sup>r</sup> goddis and newly take a secte whech ledith aft his loueres to losse of her<sup>r</sup> good slanndr of her<sup>r</sup> name and orible deth. This hermes answerd þus ageyn. With inne fcwe ȝeres I had þe same oppinion and I scorned hem þat þns recklesly lost her<sup>r</sup> good as me þout and wilfully runne on to her<sup>r</sup> deth. For I supposed be fore þat þere was no lyf aftir þis lif and men whan þei deyed went neythr to peyne ne to ioye. Tho þis qwyrius seid on to hermes. If þou can schewe me be ony euydens þat þere is a lif aftir þis lif is spent þan wold I encline myn eres to þi doctrine. Hermes seid. If þon wilt goo to alisanndre pope\* of the cristen men he schal lerne þe þis skole bettyr þan I can. Whan qwyryne herd þe name of alisaundr he cried with a loude voys and seide. Now cursed be þat prest whech hath deceyued þus many men. I seide to þe þat þou schuld be snm opin euydens or be snm trewe witnesse prone me þere is a lif after þis is do and þou namest to me a cursed man a renegat a man gretely noised with wischcraft and swēch opir wrccchednesse for whech noyse he lith bounde in my prison. But þis schal I do for þi wordis. The wil I schette sewirly in prison & him schal I bynde with dobil cheynes and hardyly þe doris schul be schet wel I now. If he come to þe þis nyth or þou to him þan wil I be leue þat crist is a nery god and eke þat þere is a nōpir lif aftir þis swete on to his loneres and bittir on to his enmyes. This þing whech he supposid impossible was do in dede for at f. 392 v mydynyth / met þei both in fere and þan was þis qwyryne baptizied and his doutir both cleped balbina whom þis same alisaundr had cured fro grenous siknesse. Qwyryne is biried in þis same cherch and balbina eke bnt sche berith þe special name for aftir deth of hir fader as it is seid sche spent al hir patrimonie in bigging of holy places and sustenauns of poȝt men.<sup>1</sup>

of Stafford, Archbishop of Canterbury, he was translated to that see in 1452, and promoted in the College by being raised to the rank of Cardinal Bishop of S. Rufina, and constituted legate *a latere*. He was twice Lord Chancellor, held three bishoprics, both archbishoprics, and is buried in Canterbury Cathedral, where his tomb still exists. He was therefore Cardinal of S. Balbina from December, 1439, to July, 1452.

<sup>1</sup> S. Balbina was born during the reign of Hadrian ; she was the daughter of Quirinus, the custodian of Pope Alexander I. Quirinus informed his prisoner that he had a grown-up daughter, beautiful, but disfigured by a hideous sore (*struma*) on her neck. Having heard of the miracles of the Pope, Quirinus promised that he would become a Christian if Alexander would help his daughter. The Pope ordered him to bring her to his presence, and laid the chains (*bojas*) with which he was bound about her neck. On this a youth

Of þe stacion at seint cecile. cap̄ xxii.

Wednysday in þe same weke is þe stacioun at seint cecile in transtibir.<sup>1</sup> It is clepid traustibir for tibir goþ be twix rome and þat. For þis transtibir is a cite wallid be þe selue on þe west side of tibir and so is civitas leonina of whech we spoke be fore in þe first capitule of þis secund part. This transtibir hath a cherch of our lady ful famous and a cherch of seynt crisogon a couent of þe menouris & a hous of chanones and a hospital of seint edmund þe kyng.<sup>2</sup> Now in þis capitule wil we speke of seynt cecile place a fayre cherch it is and a fayr place hanging þeron of chanones in whech place stant ȝet þe bath in whech sche dyed. In þis cherch lith sche and tiburcius her husband ualerianus his broþir and urbane as manifest writyng is þere in (an angel), with a burning torch in his hand, appeared ; after ordering the damsel to remain a virgin throughout her life, he vanished again. From that hour she was healed, and father and daughter with all their household were baptized. Quirinus suffered martyrdom ; Balbina is said to have lived a pious life and to have died in peace in the year A.D. 130. According to other accounts, she also suffered martyrdom (Stadler, *Heiligenlexikon*).

<sup>1</sup> The church of S. Cecilia was founded on the site of her martyrdom. It is mentioned in the fifth century. The convent was founded by Pascal I, who also rebuilt the church and translated the remains of the saint from the Catacombs of S. Callixtus in 822. (In 1595 the sarcophagus of Pascal was opened ; this event has been described by Baronius, *Ann. Eccl., ad ann. 821*, pp. 12-19 ; and by Bosio, *Hist. passionis S. Caeciliae*, p. 155.) After the first mention in the fifth century it is recorded, in the *Liber Pontificalis*, that on Nov. 22, 545, Pope Vigilius, while celebrating the feast-day of the saint, was surprised in this basilica by Anthemius Scribo, who had been sent from Constantinople by the Empress Theodora to capture him. The church was restored in 1283, and the altar and the confession are the work of Arnolfo, who also worked at S. Paul's outside the Walls (not to be confounded with Arnolfo di Cambio). The restorations of 1599 and 1823 did much to alter the character of the church, but the last restoration of Cardinal Rampolla in 1901 has, on the other hand, done much to restore its archaeological interest (Armellini, p. 179 ; Marucchi, p. 438 ; Nibby, p. 155).

<sup>2</sup> Armellini says that there was formerly a small oratorio in Trastevere dedicated to S. Edmund, near the church of S. Giovanni Battista dei Genovesi. Martinelli says it was built 'a quodam Anglo'. Piazza (*Ensevolagio Romano, ovvero delle Opere Pie di Roma*, 1699, p. 81) says : 'Oltre al sudetto Spedale (di S. Toma Cantuariense) ne fu istituito uno in Trastevere dietro la Chiesa di S. Grisogono da un Mercante Inglese, per i suoi Paesani, dedicandolo con una chiesa a S. Edmundo Re d'Inghilterra, ad uso e benefizio in particolare dei Mercanti Inglesi, e Marinari, che venivano da si lungo viaggio a Roma. Lo Spedale, con le sue entrate, fu soppresso & unito al sudetto Maggiore di San Tommaso Cantuariense, e questo al nominato Collegio Inglese. La chiesa di S. Edmundo, che per l'antichità minacciaua rouina, fu ultimamente fatto demolire da Alessandro VII, e transferite le S. Reliquie, che vi erano, con la sacra suppellettile, et obbligo di Messc, alla medesima chiesa di S. Tommaso ; et acciò non si perdesse il culto e la memoria di quel S. Rè, si eresse ivi un altare al medesimo, ove vi si conserva e vi si espone nel di della festa una sua reliquia.' See also the short note in Passeroli's *Tesori nascosti dell' Alma città di Roma*, 1625, p. 605, translated into German by Albert Resmarus, *Abgebildetes neues Rom*, Arnheim, 1661, p. 121). The text of the marble inscription relating to the suppression of the oratorio of S. Edmund, on May 29, 1664, will be found in Forcella, *Iscrizioni delle chiese di Roma*, tom. vii, p. 182, No. 378.

tablettis. This sey I for summe men seid to me þat sche lith at seynt gregoryes but þe writyng at saint ceciles is moþ elder þan is heþ writyug. Wcl wote I þat sche was slayn in hir owne place and byried in cimiterio kaxiti as writyng berith witnesse in þe same cimiterie ȝet in þe hard marbil and as me pinkith it was ful conuerient to translate hir on to hir owne place namly whan seynt urbane a non aftir hir deth consecrat hir dwelling place on to a cherch. Of þis glorious martir cecile many notabil þingis fynde we writyn of whech summe wil we reherse schortly þat þe comendacionn of þe seynt schuld not slepe and þe labouř of þe rederes schuld not be long. First rede we þat sche baþ þe gospel of ouř lord euyr at hir breest whech wordes are dyuersly undirstand at dyuers clerkis. Summe sey þat sche baþ þe gospel materialy writyn in hir bosum þat sche myth rede it whan sche wold. Othir þere be whech sey þat þis þing is undirstand þus þat sche bare þe preceptis and þe councelis of ouř lord whech ar wriitin in þe gospel freshly in hir mynde þat sche schuld not offend god for ignorauunce. Both þingis ded sche as I suppose þat is to sey sche þout on þe comandementis and councellis of crist whech is most nedful. For þouȝ a man write or beþ hem and do not þeraftir it is litil mede on to him. So þis is þe bettir part for to hane hem deuly in mynde. And þonȝ it be not þe betir part for to beþ hem np on him ȝet sey we þat it is a good part. For we rede þat þe holy faderes of þe cherch baþ þe material gospel a bonte with hem wherþ þei went. In speciale rede I of

f. 393 r seynt barnabe þat he baþ þe gospel / of mathew with him al his lyue and whann he was ded it was leyd with him in þe graue and foundyn hool many ȝeres aftir in tyme of zeno þe emperouř. We rede also of an holy mnk cleped serapion<sup>1</sup> þat he baþ þe gospel witȝ him wherþ he went. And be canse þat gospel þe comaundeth to hem þat wil be perfith þat þei schuld ȝene a wey al heþ good þis man keping þis councel on þe streitest maner mad him selue naked to cloth oþir men. Thei þat met him enqwired of him who had so spoiled him and he seid þe gospel. Al þis is seid to make prof þat it is ful likly þat þis holi martir and nyrigne saint cecile bare a boute witȝ hir þe material gospel. This mayde was canse of conuencionn of þese too breþer tiburcius and ualerian and of many oþir. Sche was homely with aungelcs and hardy on to þe deth wherforþ þe cherch hath hir in ful grete reuerens both at rome and heþ.<sup>2</sup>

<sup>1</sup> Possibly the S. Serapion who was afterwards Bishop of Thmuis in the Nile Delta, a friend of S. Athanasius and of S. Anthony. He was at the Council of Sardica in 348, and died in 358. There was another Serapion, an Englishman, who devoted his life to the ransoming of those Christians who had become prisoners of the Moors. Eventually he was crucified, and tortured to death in Algiers, in the year 1240. He was canonized by Benedict XIII in 1728 (Stadler, *Heiligenlexikon*).

<sup>2</sup> S. Cecilia is believed to have been contemporary with Urban I (223-30), and to have

Of þe stacion at ſea maria & cera. cap xxiii.

On þe þursday in þat same weke is þe stacioun at a cherch of ouȝ lady  
whech þei clepe ſea maria tranſtiberim þat is to sey in englisch Seynt mari  
ouyr tibur for it stant our þe watir wheþ seint cecile stant. This place in  
eld tyme was ordeyned to refresching of knytis aftir heþ labour whan þei  
were falle in age.<sup>1</sup> On þat same day þat crist was born þere sprong in þis  
same place too wellis of oyle whech run all þat day plenteuously in to tibur.  
These too welles be ȝet þere in ful grete reuerens. But whi þese wellis schuld  
renne mor̄ oile þan oþir lycouȝ is assigned þis cause a mongis clerkis for  
oyle þei sei signifieth mercy and þat lord was come whech brout with him  
a lawe ful of mercy. Of þis *conueniens* be twix oyle and mercy speke clerkis  
in heþ bokis and sey þat euene as oyle ouerspredith all maner licouȝis so þe  
mercy of oure lord houyth a boue all his werkis. Who may susteyne his real  
power or make resistens a geyn his ordinauns. Who can sey þat he is  
onrithful in his iugementis or ellis indiscrete in his gouernauns. Alle þese  
blasphemis schul we ley a side and knele to our lord and þank him for he  
hath set þe oyle of mercy be for al his werkis. Wil ȝe se þe maner of makynge  
of oyle. Smale sedes smale frutes are pressed ful sore þat þis swete lycouȝ  
schuld be had. Crist was in þis world in reputacion of þe world but a smale  
frute but whan he was pressed on þe crosse grete plente of mercy ran owt to  
our redempcioun. Wil ȝe se þe excesse of þe new lawe in mercy. The persone  
iu moises lawe þat gadered drye stikkis on þe haly day was stoned to þe deth.  
The woman in þe newe lawe taken openly in a uountry was preserued and þat  
be þe iugement of our lord ihū mercyfull fro þe deth. Ther was yȝe for yȝe  
and toth for toth and ioynþ for ioynþ heþ is þe councel of meknesse openly  
inioyned þt / comaundith in þis wise. If a man smyte þe on þe o cheke f. 393 v  
profir him. þin oþir. Oþynly crieth salomon in his epithalami of þe mercy

been martyred about the year 230 in the reign of Alexander Severus (222–35). Some authorities hold that her death occurred during the reign of Marcus Aurelius (161–80). She is believed to have been of noble birth and to have been a Christian from her childhood. The beautiful story of her conversion of her husband Valerian and his brother Tiburtius will be found in Stadler, *Heiligenlexikon*; see also Surius, *Vitae Sanctorum*, vol. xi, p. 638, Turin, 1879.

<sup>1</sup> The church of S. Maria in Trastevere is the first *large* church in Rome dedicated to the Virgin, *Prima aedes Deiparae dicata*, the earliest being S. Maria Antiqua. It is said to have been founded by S. Callixtus, by permission of Alexander Severus, in 222, on the site of the *Taberna meritoria*, a hospital for old soldiers, and to have been abandoned during the persecutions. It was reconstructed by Julius I in 340, and took the title of SS. Callixto e Giulio. In 828 Gregory IV attached a large Augustinian convent to the church. It was restored by Leo IV about 848, by Benedict III (857–8), and in 1139 almost completely rebuilt by Innocent III, to whom we owe the fine mosaics; it was again restored by Nicholas V, Pius V, and Clement XI, and finally by Pius IX in 1870 (Armellini, p. 414; Marucchi, p. 428; Nibby, pp. 140, 488).

of our lord spekyng in þis mauer. Oyle largely spred a brod þat is þi name. The name of ihā is oyle largely spred a brood spred in heuene spred in erde spred in helle. In heuene he ȝeueth seyntis more ioye þan euyr þei deserued. In erde he loueth men þat loue not him and doth good on to hem þat despise him. In helle he proporcioneþ nowt þe peyne to þe malice of þe synne. This is our byleue þat soules iu helle haue lasse peyne þan þe be worthi.

Of þe stacion at seynt uitale. cap̄ xxiiii.

Friday in þe secund weke is þe stacion at a cherch dedicate in þe worship of seynt uitale. A ful desolate place it is and al in ruine as þere be many moo.<sup>1</sup> This same man uitale was fader on to þoo holy seyntes geruase and prothase martires mad for our lordis sake in þe cyte of melane. This uitale was iu so grete reuerens at melan þat he was chose to be on of þe consules whech had gouernauns of al þe puple for a ȝere. He was turued on to crist and his wif alsoo cleped ualeria be suggestion of cristen men þat come fro rome. So happed him to go in felauchip of a grete iuge þei clepid paulinus on to þat cite cleped rauenna to haue a session up on certeyn defautes. Whau þei wēr come þidir þis paulyndus ȝaue sentens up on a cristen man of craft a leche whos name was urciaue. But whann þis uitale sey him walk to his deth with ful heuy cher be cause he had no counfort he cried loude on to him þat al þe ppyle myth here. Be ware urciane þat þi hert fayle not now for þan art þou hurt with þe arow of dispeyr whech wounde schal neuir be hol. Think what counfort pou hast goue oþir men in her gret myschef and with þat same consolacion counfort now þi self. For þese wordis þis man went boldly on to þe tormentis and paciently suffered his deth. Aftir his martirdam uitale took þe body and biried it with grete worship. The iuge sent aftir him to ȝeue answere to þis offens but he wold not come. He seide he was a cristen man and aftir þe comaundment of crist he had doo a dede of obediens in byryng of his broþir. Paulinus was wroth with þis answere made him to be brout be fore him and hangin on to a gebet to loke if he wold reney<sup>2</sup> þat new opinion whech he had take. But whan he sey him stabil in þe feith he comaunded him to be led to a palme

<sup>1</sup> S. Vitale is the very ancient church of the *titulus Vestinae*, the name of a pious Roman matron. It was dedicated by Innocent I between the years 401 and 412, and raised to a title in the name of Vitale and his sons Gervasius and Protasius. It is mentioned by S. Gregory, and was restored in 1475 and 1595, under Sixtus IV and Clement VIII. There are some traces of the old construction in the exterior walls, so that it is believed that the present church has been erected directly over the ancient one. It is in the *Via Nazionale* (Adinolfi, ii, p. 260; Armellini, p. 244; Marucchi, p. 878; Nibby, p. 758).

<sup>2</sup> reney, renay, ohs.; Fr. *renier*, to ahjure, renounce.

tre whech tre was halowed on to þe deueles and but if he wold offer encense þere at þat tre he comaunded his officeres þat þei schuld make a dep graue and byry him þere al qwik.<sup>1</sup> A prest of þat hethen lawe whech ȝau councl on to þe iuge þat þis man schuld þus be ded was a non a rested / of þe f. 394 r deuele and uii dayes he lay crying. Thou brennyst me uitale. The uii day he ran in to a flood and so mad an ende of his lyf. The wif of þis same martir clepid ualeria aftir þe deth of hir husband rood hom a gayn on to melan and happed be þe wey sche fond certeyn men in a wood whech mad her sacrifice þere. Thei spoke to hir for to ete and drynk of swesch uitaile as was offered on to þoo maumentis. But sche refused it wherforþ þei bete hir soo þat unneth<sup>2</sup> myth sche be caried be her seruauntis on to melan with inne iii dayes aftir hir spirit was separat fro þe body & so sent to god.

Off þe stacioun at marcelline and petir. cap xxu.

Satirday in þe same weke is þe stacion at a cherch dedicat on to too seyntis on hith marcelline þe oþir hith petir.<sup>3</sup> This petir was in prison be cause he beleued in crist undir a keper þei clepid archemius. This archemius had a doutir uexed with a wikkid spirit. Petir seid on to archeme his keper þat if he wold beleue in crist his doutir schuld sone be hool. Archemye answerd. I haue grete meruayle of þi foli. Crist þi god not notwithstanding þat þou art *euery* day bete for his cause and sufferist eke mech oþir penauns of prison and of yrun may not delyuyr þe. Petir answerd þat it was best to his soule þus with peyne and tribulacion for to plese crist. Tho seid archemius on to petir. I schal bynde þe in prison and ley on þe irun I now if þou can breke oute of prison þan wil I be leue

<sup>1</sup> The date of S. Vitalis is not very certain, as the Epistle of S. Ambrose, which gives most of the evidence regarding him, is not quite clear on the point. The period, however, must be between A.D. 60 and 180. He was a soldier by profession, but it is not known why he left Milan to go to Ravenna. The name of the physician whom he befriended and buried was S. Ursicinus (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, April, vol. iii, p. 562).

<sup>2</sup> uneath, uneasily.

<sup>3</sup> The Church of SS. Peter and Marcellinus is very ancient, and was built in the Via Labicana over a temple of Isis. It is mentioned in the sixth century. Armellini gives an inscription, found in 1750, which would tend to show that the church dated from Pope Siricius (384-98), but in the *Liber Pontificalis* it is said: 'Fecit etiam Gregorius tertius de novo ecclesiam Sanctorum Marcellini et Petri prope Lateranam.' It is quite clear that this must refer to a restoration, or perhaps entire rebuilding, for the church is mentioned (as is said above) in the time of Gregory the Great (cf. Grisar, *Storia di Roma e dei Papi*, t. i, p. 254). The church was reconsecrated by Alexander IV in 1256, restored by Paul IV (1555-9); being in a ruinous state it was entirely reconstructed by Benedict XIV (1740-58), who had been its titular Cardinal (Armellini, p. 325; Marucchi, p. 351; Adinolfi, ii, p. 80; Nibby, p. 586).

on þi lord crist. This man petir þus strongly bounde appered sodeynly on to archemyc clad al in whit and a tokne of þe crosse in his hand. The same houre archemie doutir was hool and þe same archeme with his wif & all his houshold he leuyd in our lord. Tho sent þei aftir marcelline þe preest whech haptized hem alle. A grete iuge of rome clepid Serenus called þis marcelline and petir on to his presens and aftir her constaunt confessioune comaundered hem to prison. Marcelline was put in a derk hous wher was neyther mete nor lith alle þe flor strowid with hroke glas and he hare leggis and feet. Petir was stokkid in a nōpir hous strongly schette and barred. Put an aungell of our lord was sent fro heuene whech clad marcelline with clothis delyuerid him and petir eke and hrount hem on to archemie hous. Whan þis iuge serenus herd sey þat þei were delyuered oute of prison and receyued þus in þe hous of archemye he comaundered þe same archemye and his wif to be þrow to dede with stones. Marcelline and petir he iuged to be led to þe blak wood and þere to he heded. He þat smet of her hedis say her soules with schining cloþis arayed with perle and precious stones of aungellis born up in to heuene and in his last dayes he repent him of his f. 394 v euele dedes ded gret penauns / and was baptizid his name was dorotheus.<sup>1</sup>

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Off þe stacion at seynt laurens. Cap. xxui

The þird sunday of leuton is þe stacion at þe principal cherch of seynt laurens whech stant oute of þe wallis of rome in a feld þei clepe in agro uerano þat is to sey in þe somer feld. For uer in her tongue is as mech to sey as somer. It is sumtyme seyd of seyntis þat ly þere þat þei were byried iuxta arenarium. Arenarium is a place whech men diggen sond and in sothnesse in þis same place was sumtyme diggid mech sond to make her morter in rome. Now haue þei found a newe ueyn of sond moþ north on to seynt anneys ward. This same feld longed sumtyme to a blessed widow þei cleped Cyriaca whech þaue al þat possessioune on to þe seruauntis of seynt laureus. We redyn in

<sup>1</sup> S. Marcelline was a priest, and Peter an exorcist of the Roman Church. Many other martyrs suffered with them, the numbers of the same varying from forty-four in the *Acta Sanctorum*—the names of two, Thomajus and Rogatus, being given—to 400 in an old Martyrology of Trèves. They were martyred during the persecution of Diocletian in the year 304. The name of their judge is given variously as Serenus and Severus. The place of their death, formerly known as the *silva nigra*, was afterwards renamed the *silva candida*. Their bodies were buried, by a matron named Lucilla, on the Via Labicana, in which work of piety another matron named Firmina is said to have helped; they were afterwards removed to the Catacombs of S. Tiburtius. Constantine built a church on the spot in their honour, which church ranked as the second of the seven having a cardinal's title. It was destroyed by the Saracens and was not reconstructed, but was united with the Bishopric of Porto by Callixtus II. Later, a cemetery in Rome was named after the two saints (Stadler, *Heiligenlexikon*; *Acta Sanctorum*).

martines cronicle þat constantine þe emperouř let make þis cherch of seint laurens and all þat woute be neth þe auter wher seint laurens lith with mech precious þing which is not þere now for as we seid ofte a boue þese cherches haue be spoiled of tirauntis þat haue conquered rome. This blessed emperouř constantine þat spent so mech good in worship of god and seyntis hath ful grete reward þefor as we suppose. O þing in þe worship of seynt laurens wil we reherse who he rewardith his seruauntis. There was an emperouř of rome cleped herry which had a wif called radegundis. These two persones leued in swēch perfeccioun þat hoth be o consent kept her maydenhed to god. So aftirward at stering of þe deuele þis emperouř fel in a gelosie a geyn his wif demyng of hir opir wise þan it was. So at his comaundment þe lady was constreyned þat sche schuld goo bare foot on a gad of yrun reed hoot to proue þere hir innocens. Sche mad bir redy and blessed hir with swēch wordis. Euene as I am not defiled of herry ne of non opir man so crist þou be myn help. Thus went sche saf with outer harm ouyr þe hoot yrun sauë þat þe emperouř smet with grete ire. Sone aftir þis þe emperouř deyed and a grete multitude<sup>1</sup> weř gadered he fore an hermytes hous to he present at þe emperouris deth. The hermyte inqwired of hem whidir þei schuld and þei answerd to se þe emperouris ende. He comaunded hem be uertu of þe passion of our lord crist þat þei schuld come a geyn þe same weye and telle him in what plith þe emperouř deyed. Thei come a geyn and gaf him þis answer. Oure iornay þei seid is spent in wast for þat brent laurens cam forth with a potte and þrewe it in þe balauns whech weyid down þat fals suspicioñ and þat fals iugement a geyn his wif and alle opir trespasses whech he had doo. In uery treut þis emperour of grete deuocioun whech he had to seynt laurens had offered at his cherch a chalys of so grete wite þat it was mad with / to eres for to lift it esily whech f. 395 r was mad of puř gold. The deueles in here goyng as þei told þis hermyte pullid a wey on of þoo eres. This reuelacion was found soth for it was noted þat in þat same houř þe emperouř deyed þe ere of þe chalis eke was founde broke. This storie is rehersed her to magnifie seint laurens and eke sumwhat to enbelching of þe hook.

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Off þe stacion at seint mark. Cap xxii.

On munday aftir þe þirde sunday is þe stacion at a cherch of scynt marc<sup>2</sup> but his body lith not þere for it lith at uenys. In þis cherch ly þe holy

<sup>1</sup> ‘f fendis’, in margin of MS.; ? of fiends.

<sup>2</sup> The church of S. Mark goes back to Pope S. Mark (336-7), and is mentioned in an inscription of 348, where it is called *de Pallacine*. Cicero mentions this locality in his oration *Pro Sexto Roscio Amerino*, who was killed *ad balneas palacinas*. The church

martires abdon & senen which were slayn for cristis loue at rome undir þe tyme of decius.<sup>1</sup> He fond hem in a cyte which þei clepe corduba for þere were þei accused for tresoun be cause þei byried þoo men þat were killid for crist. Decius comaunded hem to be bounde strongly with yrun cheynes and to be led so to rome be fore his chare. And be cause þei had be in office undir þe emperour of rome and weþ men of solil wit and of plenteuous possession he comaunded hem to apeþ be fore þe senate in a hous þat stood in þe capitol lowe be þe ground cleped in our legendis in tellude. Thei weþ brout in as þei weþ take for þei were smale kyngis in perse in which perse stant þis cite corduba. Thei weþ brout in to þe senat in ful good aray in clopis of gold and precious stones. Alle þe senate meruailed of hem to se so goodly men and so weel arayed þus sore bounde with cheynes. Thoo spak decius on to þe senat on þis maner. Be holde þese men seres for þei be open enmyes on to þe emperour faouureres of tretoures and renegates which haue for sake our lawe. He comaunded þan to on ualeriane þat he schuld led hem to þe temple of þe sunne for to make her offeryng þer if þei wold not he comaunded hem to be deuoured of wilde bestes. Tho ualerian mad hem naked and led hem to þe temple of þe sunne compelled hem to offyr but þei despised þe maument and spatillid þerat. Than were þei beten with staues clobbid with leed led forth in to þat place wher martires weþ tormentid and put on to hem too leones and iiiii beres. The bestes runne on to hem first with a rage but whan þei cam on to hem þei wex tame lay down be her feet as doggis. Tho þe iuge comaunded her hedes to be smet of and her bodies prowin be fore þe maument. So lay þei iii dayes in despite of cristen feith. Aftir þoo iii dayes a dekue cleped qwyryne lift up her bodies bar hem hom to his hous closed hem þere in a fayr vessel of led þat þei schuld not rote & biried in þe ground ful priuyly in þe same hous. In constantines tyme þe noble emperor þese same martires appered on to a cristen man þei told him wher he schuld fynde hem and so weþ þei translate in to a cymyteri cleped ponciane.

was rebuilt by Gregory IV in the ninth century; to him we owe the apse and the mosaics; it was altered by Paul II, and lastly by Cardinal Quirini in the year 1727 (Armellini, p. 327; Marucchi, p. 384; Nibby, p. 321).

<sup>1</sup> It is not clear whether SS. Abdon and Sennen came of their own free will to Rome, or whether they were brought in triumph from Persia by Decius as *subreguli* of that country, and were then martyred on account of their adherence to the Christian faith. Probably the latter was the case; the wording of the MS.—‘to be led so to Rome be fore his chare’—also gives that impression. The rest of the account agrees with the authorities, except that they were possibly buried in the cemetery *ad ursum pileatum*. Stadler mentions a marble relief bearing their names and portraits, and says that their heads each bear a crown and a Persian cap (cf. the illustration in the *Acta Sanctorum*, p. 130). The acts of these martyrs, however, are late in date, and cannot be accepted as authoritative (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, July, vol. vii, p. 130).

/ Of þe stacion at a cherch cleped seint potenciane. cap xxviii. f. 395 v

Tewisday in þe same weke is þe stacion at a cherch dedicate in þe name of an holy uirgine cleped potenciane.<sup>1</sup> Sche was doutir on to an holy man disciple of seint petir whos name was pudens.<sup>2</sup> Hir modir hith sabinella hir sistir hith praxedis of whom we schal speke of aftir. This noble woman potenciane was lerned of hir fader in þe lawe of crist and educate in perfith lif on þe best maner. Aftir þe deith of hir fader be þe councel of pius þe pope & of anothir holy man ny of hir kin cleped pastor<sup>3</sup> sche mad hir hous a cherch and att hir seruauntis þat wold be cristen sche mad hem fre and releasid her bondage be þe consent of praxede whech was hiȝt sistir. Aftir many good dedis do god gaf hir reward of hir good werkys for sche deyed þe xxiiii kalend of june and is byried in þe cymyterie cleped priscille. In þis same cherch of seyt potenciane ar iii þousand bodies of seyntis þe most part martires for crist. In þis cherch is a chapel with an auter and a aungeff depeynted be þe auter on þe wal and on þe rith hand in þe cornere is a grete hole as mech as a man may sitte in whech was mad be myracle in þis wise. Petir whan he was in prison at instauns of his frendis was late loos not knowyn on to þe gayleres. Tho fled petir on to þis same hous. And a non as he cam in þe wal ȝau him as mech place as he myth hide his body in. The gayleres whech had take charge of his bodi folowid and sey hym naȝt be cause he was hid in þe wal but þei sey a fayre ȝong man standyng þere whech was petires aungeff to him þei spak & inqwired of him if he say ony man þat had neuly broke prison. He answerd on to hem in þis maner. I haue merueile he sayde þat ȝe se him naut and he sittith he þer in þe corner. Thus be bewreyng of þe aungeff was petir take and led a geyn to

<sup>1</sup> The cburch of S. Pudenziana, like that of S. Prassede (cb. xlvi), is said to have been founded on property belonging to the family of Pudens, hut to have been separated from the latter by the Vicus Patricius (Via Urbana). It was founded in the second century under S. Pius I, and took the name of *titulus Pastoris* or *Pudentis*. The term *lector de Pudentiana* occurs on a sepulchral monument of the year 384, when Ricimer and Clearcus were consuls. The church was restored under Hadrian I; Gregory VII in the eleventh century; Innocent II, twelfth century; hy Cardinal Gaetani, sixteenth century; and lastly hy Cardinal Bonaparte (Adinolfi, ii, p. 240; Armellini, p. 565; Marucchi, p. 364; Nihby, p. 677).

<sup>2</sup> S. Pudens from the earliest authorities appears to have been a Roman senator; he was the son of Punicus and Priscilla, and the friend of SS. Peter and Paul at Rome. His mother founded the earliest Christian cemetery. He was twice married. It is not quite certain which was the first wife, hut the name of one wife was Claudia, a Briton by birth, who bare him two sons, SS. Novatus and Timotheus (2 Tim. iv. 21); the name of the other was Sahinella, the mother of SS. Pudenziana and Praxedis. S. Pudenziana is the first maiden recorded to have taken the veil, and is believed to have died in peace about the middle of the second century, after a life of piety (Stadler, *Heiligenlexikon*, vol. iv, p. 1005; *Acta Sanctorum*, May, vol. iv, p. 296).

<sup>3</sup> See note 3, p. 74.

prison. Here may men inqwire of me wheþir it was þe wil of god þat petir schuld skape fro prison or nowt. That it was his wil þei may proue be þe grete myracle whech god ded for him whanne he hid him in þe wal. Whi schuld þoo stones ȝeue place to hide peteres body but if god wold þat petir schuld be hid. And whi wold he petir schuld be hid but þat þe gaileres schuld not fynde him. On þe oþir partye men may argw and sey þat it was goddis wil be schuld be take be cause he sent a aungell to telle þe keperes wheþir he was and þe testimoni of a aungel is more expresyue þat it was goddis wil þann is þe meuyng of stones. To þis difficulte sum men auswer in general þat ofte tyme god sufferith summe men to haue here desiþ as for a tyme and f. 396 r ȝet hath he ordeyned an oþir ende for hem in his / prouidens. So may we sey of petir þat perauentur he was a ferd of deth whech was ordeyned for him and up on þat fere he preyed god he myth be excused fro þoo bittir tormentis for we rede so of crist þat he prayed on to his fader for þe same entent and oure lord sent him warnyng be þe first myracle þat his prayeres were acceptable in þe sith of god and be þe secunde myracle he mad him to haue knowlech þat it was goddis wil he schuld turne a geyn to prison and þere abide þe deth whech was ordeyned for him. This same processe is grounded in þe gospell where oure lord saide to petir whan þou were ȝong þou girt þe & went whidir þou wold but whan þou art agid a noþir man schal gird þe and lede þe whidir þou wilt nowt. This seid our̄ lord menyng herby þat sumtyme petir schuld be suffered for to do as he wold and sumtyme he schuld be led to do þat he wold not. In þis same cherch is a chapel with an auter at whech auter was do þat grete myracle þat I telle. There stood a prest at messe sumtyme iu swesch plith perauentur as was not pleasauns to god and swech tyme as he schuld receyue þe sacrament þe same sacrament sodeynly fled a wey fro him and fel ou a marbil ston. On to þis day it lith stift incorporat on to þe ston hard as ston sane it hath a noþir colouř þan þe ston.<sup>1</sup> In þis same cherch eke is þe stool on whech crist satte whan he mad his maunde.

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Of þe stacion at a cherch of seint sixt. cap xxix.

Wednysday in þat same weke is þe stacion at a cherch dedicate to seynt sixte. At þis cherch dwelle cloos nunnes whech haue on of þe ymages of our̄ lady þat seynt luke peyntid as þei sey.<sup>2</sup> This sixte was a pope\* in rome in

<sup>1</sup> In speaking of the miracle of the host which fell out of the priest's hand, Muffel says that the host is red and the stone white. He also speaks of the miracle of S. Peter hiding in the cavity in the wall (p. 43).

<sup>2</sup> Under Leo III there existed, near the very ancient title of S. Sixtus, two monasteries, S. Cesano de Corsas or Corsarum, afterwards called *in Turrim* or *de Palatio*, and S. Simmetrius. Leo IV united them under the title of SS. Simmetrius and Cesarius

þat same tyme þat seynt laurens lyued þer for he was maystir on to seynt laurens. He was bore at atenes þe nobil studye of grece and taute þere in philosophie ou þe best maner. Aftirward cam he to rome and þere for his uobil *conuersacioun* he was chose to þat dignite hed of þe cherch. Decius herd of his lif and eke of his disciples seit aftir him in to a hous cleped in tellude al be nyth. But when he was a rested þis noble man sixtus he seide on to his clerkis. Breþrin myn beth uot a ferd. Alle þese seytis þat deyed be for us þei suffered þoo tormentis with grete paciens þat þei schuld þe more sikirly come to þe euyrlastyng lif. Our lord ihū suffered swech deth for us to ȝeue us exaumpil of ful grete sikirnesse. And with a lowde uoys he seid. Come forth and folow me let no man be a ferd of peynes. His disciples answered. We fadir schul go with þe. Whidir schuld we go but þere our fadir goth. Thus weþ þei led be fore decius and he spak on to him in þis maner. Knowist þou sixte whi þou art called and whi þat our officeres haue brout þe to our presens. Sixtus auswered þat he knew it weel. / Decius said on to him. If þou knowe it wel make þi clerkis f. 396 v for to knowe þe same þat þou may lyue and þi clerkis be encresed. Sixtus answerd. Treuly seþ I do and haue do ful grete bysynesse þat my clergi schuld be encresed. Go make sacrificise said decius yanue on to him, to our goddis þat be immortale and þou schal be in oure lawe prince of all þe prestes. I haue sayde sixtus mad sacrificise to god omnipotent and to our lord ihū crist haue I offered a clene hoost and undefiled in þe ministerie of þe cherch. Decius saide on to him. ȝene counsel to þin age as we counsel þe so þou take heed at þi welfare and at þe helth of þi clerkis. Sixtus answerd. On to þis day haue I ȝoue hem swech counsel þat fro þe dep pit of helle I haue be euyr bisi with al my labouȝ to kepe hem. Decins was wrooth aud seid on to him. Make sacrificise on to our goddis or elles þou schal be exaumple to alle þoo þat despise our goddis. Sixtus saide. Rith now I saide on to þe þat I haue made sacrificise to our god in heuene and to our lord ihū crist for opir sacrificise wil I non make. Thoo decius comaunded his knytis þat þei schuld lede him to þe temple of mars whech stood þauȝ via appia fast by þat place cleped domine quo uadis aud if he wold not offer he bad hem bryng him a geyn and put him in mamortines prison whech stant fast by þe capitol. Iu his ledyng he ȝauȝ swech exhortaciones on to his lederes þat yei despised her lord and beleued in our lord ihū crist. Othir officeres be cause he wold uot obeye brout him on to mamortines prison. And whan he was þere saint laurens his disciple cam on to him with swech wordis. Whidir wilt þou

Corsarum, and the church was called S. Maria Corsarum. In 1219 the monastery was given to Dominican nuns, and took the name of SS. Domenico e Sisto (Armellini, p. 332; Marucchi, p. 168; Nibby, pp. 209, 719).

fader goo with oute þi son, þou weī neuyr wone to offir with oute a seruaunt  
 ne neuyr make no sacrificise but if þou had a ministir. What seest þou in me  
 þat schuld displesse þi fadirhood. Hast þou founde me on kynde or ellis  
 ontrewē. Take now trewe experiens wheþir þou haue chosen a trosti  
 ministir or nowt. To me hast þou committed to minister þe sacrament of  
 cristiſ body on to þe puple, to me hast þou committed ministracioun of þe  
 sacramentis and now denyest to me felauchip of þi martirdam. Aftir many  
 oþir wordis whech seint laurens had seyt sixt saide on to him. I forsake  
 þe not son in no maner wise but I do þe to wite þat gretter tormentis ar kept  
 for þe. We as aged men haue chosen a wey of esy batayle the as a ȝong man  
 abydyn gretter tormentis whech þou schal suffir. Aftir iii dayes þou schal  
 folow me. Helie left helise be hind him whan he was raueshid to heuene  
 and took no uertu fro him. Aftir þese wordes was sixtus brout on to  
 ualeriane þe iuge and he comaunded him to be led to martis temple with  
 f. 397 r his deknes felicissimus & agapitus and þere heī he/dis to be smet of. This  
 ende made þis holy pope \*.<sup>1</sup>

Of þe stacion at cosmas & damianus. cap xxx.

Thursday in þe same weke is þe stacion at a cherch of cosmas and damianus fast be þat place whech was clepid templum pacis.<sup>2</sup> There resten eke

<sup>1</sup> S. Sixtus, after a very short reign (257-8), was arrested in the cemetery of S. Calixtus and martyred, together with SS. Quartus, Felicissimus, Agapitus, Januarius, Vincentius, Magnus, and Stephanus. This was done by order of the Emperor Valerian, shortly before his departure on a journey to the East. Pope S. Stephen I appointed Sixtus his archdeacon, and nominated him as his successor. Before the outbreak of the persecution in which he suffered, he had taken the precaution of placing the heads of SS. Peter and Paul in safety (Stadler, *Heiligenlexikon*; Duchesne, *Liber Pontificalis*, vol. i, p. 155; *Acta Sanctorum*, August, vol. ii, p. 124).

<sup>2</sup> The church of SS. Cosmo and Damian was founded about 526 hy Felix IV, who incorporated in it two pagan temples. Owing to the rise in the level of the ground in the Forum, Urban VIII raised the level of the floor of the church; he removed the old entrance doors, and replaced them on the higher level. The old altar, however, can still be seen in the subterranean crypt. The church was formerly designated *in silice* and *in tribus fatis*. The first name refers to the *selce* pavement 'uh cecidit Simon Magus', the second to a name given to that part of the Forum from a statuary group of the three Fates (Armellini, p. 195; Adinolfi, i, p. 412; Maruchi, p. 355; Nibby, p. 182). 'Das ist an dem Tempel gewest Rumoli, darnach ist der tempel Antonini gestanden des keyser und Faustina und die seulen des Tempels sten noch eins teyls do und ein schwipogen stet do pey S. Lorentzen, heist Tripolis, do man die drei stet gewan, do wurd er gemacht, do sind vil schoner merbelpild' (Muffel). The name Tripolis (probably a corruption of *in tribus fatis*) puzzles Vogt, and he thinks the arch meant is that of Titus. This, however, is some distance off, and the remains of the Arch of Fahius have more recently been discovered near this spot. Could it hy any chance have been still standing in 1452? There are the remains of 'vil schoner merbelpild' scattered all around, including the memorial erected hy the Senate in memory of the grandchildren of Augustus, &c.

þe bodies of mauricij exupii & candidi þat were gouernouris of a legion sent fro thebes<sup>1</sup> on to rome to maximiane þe emperouř which wer eke martires for crist undir þat same tyraunt. These to breþrin cosmas<sup>2</sup> were lechis of craft & born iu arabye þis grace of þe holy goost þei had þat whom so euir þei fond seek þei cured hym a non with outer ony cost of þe pacient. Lisia þat was president of þe cyte called hem on to him and inqwired of hem her names. Thei said þei hith cosmas and damianus. Thre breþrin eke þei had as þei said \*þei had\*<sup>3</sup> whos names þei cleped antinius leoncius euprepius. Alle were sent astir and whan þei were come he comaunded hem to do sacrifice to ydoles. Thei wold not. Wherfor he comaunded hem to be tormented with hot yrnes both in her handis and her feet. In þese peynes þei þankid god with mery chere as þouȝ þei had no torment suffered. Tho þe iuge bad þei schuld be bounde to gidir with strong cheynes and so to be prow in þe se. Thus were þei serued and be þe myty hand of god delyuered for sodeynly þei stood be fore þe iuge a geyn. Grete wondyr had þe iuge of þis delyuerauns and seyd on to hem. Tech me þis wicheraft which ȝe use and I schal be felaw with ȝouȝ werkis. A non as he had seid þese wordes deueles appered uisibily and bete him þat he was fayn to chaunge his langage and sey on to cosmas & his breþrin on þis maner. I pray ȝou ȝe seyntis of god pray for me. A non as þei prayed for his help þe deueles fled fro hym. Tho þe iuge turned on to his errour a geyn sayde on to his assessoris, Take heed now who wrooth oure goddis weȝ with me be cause I was in purpose to forsake hem. Thoo bad he þei schuld be prow in a grete fire but be þe myth of our lord it was sone qwenched and þei sone delyueryd. Tho wold he þat be puple schuld prow hem to ded with stones but poo stones turned a geyn to þe broweres and hurt hem greuously. Than weȝ þei hange on a tre and men redy with scorgis for to bete hem but þe beteres weȝ wary er þe seyntes weȝ sory. Than weȝ þei teyid on to a tre and men redy with arowis to schote hem to þe deth. The arowes hurt þe puple and þe scheteres þe seyntes had no harm. Thus last of alle he comaunded her hedis to be smet of and her bodies weȝ left þat doggis and woluyss schuld ete hem. But cristen

Also, at this period, a considerable part of the Regia was still standing (Muffel, p. 44).

<sup>1</sup> The massacre of the Christians of the Theban Legion, which took place in 302, is fully described in Stadler. The account rests on the strongest evidence, and occurred at Octodurum (Martinach) in the Rhone Valley. It appears that the fate of the martyrs was brought about by their refusing to sacrifice to heathen gods, when preparing to start on a campaign. Mauritius is described as the Commander of the Legion, Exsuperius (not Expius) as the *Campiductor*, and Candidus as the *Senator militum*. S. Moritz takes its name from S. Mauritius (*Acta Sanctorum*, September, vol. vi, p. 309).

<sup>2</sup> '& damianus' in margin of MS.

<sup>3</sup> From \* to \* interlineated and struck through in MS.

men priuyl caried hem and biried hem with grete worcheþ.<sup>1</sup> Felix þe uiii  
 f. 397 v pope\* ded make heþ cherch in rome as it is writyn þere in uers of whech  
 summe schul be rehersed / here. These þei be. Aula dei claris radiat  
 speciosa metallis martiribus medicis populis spes certa salutis Optulit hoc  
 domino felix antistite dignum. Thus mene þei in englisch. The halle of  
 god schynyth and þat ful fayr with metall. With martires and leches to þe  
 puple hope of uery helth Felix offered it to ouer lord ful worþi on to þe  
 mytyr.<sup>2</sup>

Of þe stacion at seint laurens in lucina. Cap xxxi.

Friday in þe pird weke is þe stacion at seynt laurens in lucina a fayre  
 cherch it is and a cardinales place ioyned þerto for þis cherch is his tytle.<sup>3</sup>  
 Ther lith þe body of seynt lucyne whos ground þis was and many mo in  
 rome.<sup>4</sup> Ther is eke þe cheyne with whech seynt laurens was bounde in  
 prison and many oþir relikis. Here may men know wel þat þis blessed  
 martir laurens suffered mech þing for crist er þat he was rosted. For he was  
 bounde in prison whech tyme he cured al þe blind men þat cam on to him.  
 Thus rede we þat on lucillus a hethen man was in prison with him and for

<sup>1</sup> The account of SS. Cosmo and Damian, as given in the MS., agrees with the accepted authorities. They are called by the Greek Church *ἀνάργυροι*, because they were willing to heal the sick without fee or reward. They lived in this manner for some years in Aegea in Cilicia, and were martyred in that province by order of Lysias the governor thereof. This took place probably about the year 287. At the time of the Crusades an order of knighthood was established in their honour, the members of which lived according to the rule of the Basilians, whose duty it was to care for sick pilgrims and to release prisoners. It did not, however, have a long existence (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, September, vol. vii, p. 428).

<sup>2</sup> The remainder of this inscription, which still exists, is as follows: 'In qua plus fidei ꝑ lux pretiosa micat þ Venite x Sacro ꝑ Crevit honore locus þ Munus ut aetheria ꝑ Vivat in arcepoli.' The portrait in mosaic of Felix IV (not VIII) was restored in 1660, unfortunately out of all resemblance to the original, which was probably a true likeness.

<sup>3</sup> The church of S. Lorenzo in Lucina was founded in the fourth century. Lucina was a pious Roman matron, who converted her house into this basilica, which she constructed at her own expense. It was a station church in the sixth century, was restored by Benedict II about 685, then by Hadrian I in 780, and later by Celestine III, who reconsecrated it in May, 1196. Although it retains its old mediaeval porch, the interior was entirely remodelled in the seventeenth century. It was originally known as the *Titulus Lucinae*, under which name it is mentioned at the end of the fifth century. In July, 1872, several tombs of the eighth century were discovered near the church, while carrying out some works at the Palazzo Fiano. One of the epitaphs is of the time of Hadrian I (783), and refers to a deacon named Paul, who was present at the Roman Synod of that year (Armellini, p. 309; Marucchi, p. 405; Nibby, p. 301).

<sup>4</sup> The *Mart. Rom.* says of S. Lucina, that she was a disciple of the Apostles SS. Peter and Paul, that she devoted her property and spent her life in helping Christians who were in need, in visiting those confined in prison, and burying the remains of the martyrs. The name is mentioned in many of the Acts of the Saints, but at widely different periods (Stadler, *Heiligenlexikon*).

þout and schame felle in swech weping þat he lost his sith. Laurens said on to him þat if he wold be leue in our lord ihū crist he schuld haue his sith a geyn. Lucille sayd þat he beleued. Tho laurens baptized him & mad him hool of blyndnesse. Aftir þis many blynde men cam on to him for helth and he put his handes up on hem and holed hem. This was þe principal cause whi ypolitus<sup>1</sup> his keper beleued in our lord and forsoke all þe ydoles redy to take martirdam as he ded. For after þe deth of seynt laurens he was drawe to dede with wild hors. Of seynt laurens speke we no moþ now for we talked moþ largely of him be fore.

Of þe stacion at seynt susanne. Cap xxxii.

Satirday in þe þirde week is þe stacioun at a cherch of seynt susanne fast by þe place whech is cleped terme diocleciane<sup>2</sup> þat is to sey þe bathis of diocleciane for þis diocleciane mad þer a ful solempne paleys þe wallis and archis and many uoutis stand at þis day. Ther were housis undir þe ground rennyng with kunditis of cold watir wheþ lordis refresched hem in somyr for þe sunne is passing hote þere. Ther wer houses eke a boue þe ground in whech runne hot cunditis and þere abiden þe lordis in cold wedir. This paleys was gret & occupied mech lond, and on þe west side þerof stant pis place of seynt susanne. A faiþ cherch it is and a praty place annexid þerto fer fro ony dwelleres half a myle on sum side on sum side a hol myle. This place is newly ȝoue to þe freris whech be cleped hermytes of seynt austyn þere dwell now iiiii for þe place is not grete. This pope nicholas sith he was pope translate þe body of seynt susanne<sup>3</sup> fro seynt peteres / kirk on f. 398 r to þis same as an englisch frere told me whech was on of hem þat bare hir. And þe ston þat was up on hir is boþ þidir eke on whech þese uers be wrytyn. Olim presbiteri gabini filia felix Hic susanna jacet in pace patri sociata.<sup>4</sup> Thus mene þei in our tongue. Sumtyme of a prest gabine þe

<sup>1</sup> See note 2, p. 82.

<sup>2</sup> The church of S. Susanna is said to have been founded, late in the third century, in two houses which belonged to Pope S. Caius and his brother S. Gabinius, the father of S. Susanna. It was known under the name *ad duas domos*, and was in front of the Forum of Sallust. The name *ad duas domos* was altered to *inter duas lauros* in the *Liber Pontificalis*, but some excavations carried out in 1880 have disclosed the remains of ancient Roman houses of the third century on which the church stands. This would tend to show that the former name is correct (Adinolfi, ii, p. 328; Armellini, p. 637; Marucchi, p. 380; Nibby, p. 732).

<sup>3</sup> Nicholas V, elected Pope March 19, 1447, died March 24, 1454.

<sup>4</sup> S. Gabinius (or Gabinus) was the father of S. Susanna, and the brother of the Pope S. Caius. He was a learned man, and the author of several treatises against the heathen religion. On the death of his wife he entered the priesthood; he then devoted himself principally to the instruction of catechumens. He suffered martyrdom under Diocletian.

douter rych Here susanne sche lith in pes coupled to hir fader. Of þis susanne I mad inqvisicion \* of þis susanne \*<sup>1</sup> what sche was for sum men supposed þat it had be susanne of þe elde lawe whech was wyf to ioachim and doutyr on to helchie whech was accused ful wrongfully of too prestes and delyuered with grete myracle be daniel þe prophete. These men þat seyd þus had a colour for her opinione þat þe story of þis same susanne is red þat same day in þe epistel of þe messe. But a noþir opinion was told me whech was sayd me þat þis susanne was wif to seynt alexe son to eufermyane a grete lord in rome whech dwelt in þe mount aduentynē for þere was his paleys and now it is a cherch of scint sabyn and a couent of frere prechouris. That sche was a prestir doutyr is not inconuenient for so was seynt pernel. Seynt alexe whan he had wedded her he took his leue of hiȝ ful priuyl̄y in his chambir and sche aftir þat tyme lyued a ful solitary lyf plesing god with fastyng and prayer and so endewred al hiȝ lyf.<sup>2</sup>

Of þe stacion at ierlīn in seint cruces. cap xxxiii.

The iiiii sunday of lenton is þe stacion at a chapel undir seynt cruces called ierusalem of whech we spak be fore. We saide þer þat þis was þe conclave of seynt helyn whech at hiȝ instauns was halowed in worcheþ of þe crosse and cleped ierlīn as a memorial of hiȝ noble labouȝ þat both sout & fond þe crosse at ierlīn. For whan constantine was baptizied of siluestir and þis same heleyne turned on to þe feith a non with a gret dcuocion sche went on to ierlīn to seke þe crosse whech our̄ lord hyng on. Whan sche was com þidir and þe iewes had knowyng þat sche had newly receyued þe feith of our̄ lord þei weȝ a ferd and seid a mongis hem. What wil þis lady do hope ȝe. On of hem whech hith judas said on to hem. I wote ful wel þat sche wil inqwyre of us where þat crosse is in whech ihū crist̄ was hangin. Be ware þat non of ȝou be wrey þis councel for if ȝe doo oure lawe is distroyed and alt our̄ forfaderes customes schul turne to nowt. Zacheus whech was my grauntseȝ said on to my fadir and my fadir told it on to me.

He is said to have been a relative or connexion of that emperor, and to have come from Dalmatia originally (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, February, vol. iii, p. 128). ‘Da selbst lygt Sant Susanna und ir vater’ (*Ein Büchlin*, &c., p. F ii, Strassburg, 1500, B.M.).

<sup>1</sup> From \* to \* struck out and interlineated in MS.

<sup>2</sup> S. Susanna, virgin martyr, was daughter to S. Gabinius and niece to S. Caius, Pope. Owing to her having taken a vow of virginity, she refused to enter into matrimonial relations with the adopted son of Diocletian, and her chastity was miraculously protected by an angel. She suffered great torments with unshaken fortitude, and was beheaded in her own chamber about the year 295 (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. ii, p. 624).

Thus saide he on to me whan he schuld dey. Take heed son at my wordis if *pere* he mad ony inqwyraunce of þe crosse whech ihū hing up on rather þan þou schal deye telle hem where it is for fro þat tyme þat it is founde schal neuyr ouř nacioun stand in worship hut al þat worship whech / *whech*<sup>1</sup> f. 398 v we had schal turne on to þe cristen feith. I said þat tyme on to my fadir. Sith ouř nacioun knew wel þat he was crist whi wold þei put him on þe crosse. My fader answerd herto and saide. God knowith I consented neuyr on to þat deth hut oft spak I a gayn hem þat conspired his deth. But þe principal cause of his deth was þat openly he prechid a geyn þe uices whech þe pharisees usen. But þis is sikir þat þe þird day aftir his passion he ros fro þe deth and fourty dayes aftir þat resureccioun was he seyn who he went up in to heuene not only of his disciples but of many oþir of ouř nacioun. And þese myracles were cause þat steuene þi broþir he leued in him and prechid of him openly þat he was messias whech ouř lawe seith schuld come for whech preaching þei stoned him to þe deth. Therfor son he þou wař þat þou blaspheme not þe name of ihū ne speke no euele of non of his disciples. Whan þe iues herd iudas telle þis tale þei said. Þis þing herd we neuyr or now hut whan we come in *presens* of þe qween loke þou talk not so large. Sone aftir þis comunicacion þei come he fore þe qween sche inqwired wher þe crosse was hut non of hem wold make knowlech wherfor sche comaunded hem to be hrent. Thoo in grete fere þei accused iudas and said to þe qween þat he was most pryuy to þis mater where þe crosse and many oþir þingis were hid. Tho lete sche hem alle goo and on to iudas sche said. Deth or lyf may þou chese hut if þou telle me where þe crosse is þou schal dey. He answerd & saide. Now is it ij c ȝere sith it was hid I was not þanid hore ne many ȝere aftir who wold ȝe desire þis þing of me. Tho was he put in a dep pitte and kept þere with oure mete and drynk wenyng to him þat he schuld deye þere for hungir. Than he asked mercy and promised þat he schuld telle hir where it was. Whann he had hrount hir to þe place he set him on his knes and praied ouř lord god þat he schuld fynde it. Sodeynly aftir his praye al þe erde qwakid and out of certeyn riftis cam oure smek whech smelld swetter þan ony spis. Tho iudas lift up his handis for ioye and cried with a loude uoys. Now knowe I uerily þat þou crist art sauþour of þis world. Thei doluen xx passes & foundyn iii crosses alii iii hore þei in to þe cite and a boute non of þat same day þere was a ded man brout on a bere, iudas took o crosse and laide it on þe man & he roos not þo took he þe secund and he lay still þan þe þird and he roos. Wherhy þei knew wel þat was þe crosse whech crist halowid with his blood. Tho founde þei þe nayles and sche receyued hem with ful grete reuerens. Mech þing is

<sup>1</sup> 'whech' struck out and interlineated in MS.

writin of pis stori whech I leue now for I wil make declaracion of oþir  
stacions whech be at oþir places.<sup>1</sup>

f. 399 r Of þe stacion / at a cherch cleped quatuor coronatorum. Capitlī xxxiiii.

Munday in þe fourt weke is þe stacion at a cherch of iiiii coronatoris on  
a hill on þe rith hand as we goo to seyn ion lateranensis on to whech cherch  
eke is annexid a fair place longyng on to a cardinale.<sup>2</sup> In þis cherch lith þe

<sup>1</sup> The story of the Invention of the Cross follows the usually accepted version, and needs no remark; but the life of S. Helena is of such interest to our nation that something may be said about her in this place. Her full name was Flavia Julia Helena; she was the wife of Constantius Chlorus, and the mother of Constantine the Great. The date and place of her birth are both uncertain. Some authors, especially the British, say that she was born in Britain at York or Colchester, and that she was the daughter of King Coilus. Others fix her birthplace at Trèves. The principal reason for accepting the former theory is that Constantine is believed to have been born in Britain. But even this is uncertain, as some authorities, notably Pagius and Tillemont, assert that he was born at Naissus (Nissa) in Servia. And it is curious that Bede never mentions the fact of his having first seen the light in our country. The only certainty is that Constantius Chlorus, who was co-emperor with Diocletian, died in Britain. Some German authorities have asserted that Trèves was the birthplace of S. Helena, but the grounds for this statement are even weaker than the grounds for the first-mentioned theory. As early as the sixth century Drepuna in Bithynia was said to be the real place where she was born, and both Nicephorus and Procopius support this view. This town was on the Bosphorus, and was afterwards renamed Helenopolis after the empress. The probable date of her birth was A.D. 248, and S. Ambrose—who was a boy of five years of age when Constantius Chlorus died—says that she was of humble extraction, and was the manageress of a postal station when Constantius first met her. S. Ambrose, as the son of a prefect, may very easily have heard this from his own father. Eutropius, an imperial private secretary, in his Roman history states that after the death of Constantius, his son Constantine, born of a humble marriage (*ex obscuriore matrimonio*), was elected emperor in Britain; and he must have known the facts, as he was a Court official who accompanied Julian the Apostate to Persia. Some pagan writers even assert that Constantine was illegitimate, *filius spurius*, but this can hardly be true, and the statement is attributable to their hatred of the Christian empress. Had this been the case, the aristocratic and proud Diocletian would hardly have cast his eye on Constantius's natural son to succeed him after his death; nor would the son have dared to call his mother *Augusta*. Nor would Eumenides in his panegyric have presumed to say to him: Thou hast deserved the empire through thy birth; *imperium nascendo meruisti*. S. Helena was eventually divorced by Constantius, and settled at Trèves. Eutropius, in speaking of this, calls her the *uxor* of the emperor, and uses the words *diremptis prioribus coniugis* in speaking of the divorce. Coins and inscriptions also bear witness to a legal union. So far as is known, Constantine was her only son. She died, at the age of eighty, in the year 328, at Byzantium or Nicomedia. Her body was brought to Rome by Constantine's orders (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. iii, p. 548).

<sup>2</sup> The church of the SS. Quatuor Coronati existed on the Caelian Hill from the fourth or fifth century; it was rebuilt by Honorius I in the seventh, and by Leo IV in the ninth century. There is a convent attached to the church, but the history of the four martyrs is very obscure. After the sack of Rome by Robert Guiscard, Pascal II rebuilt the church; it was again restored under Martin V, by Cardinal Carillo, and later by

body of on marius þat cam fro perse and took his martirdam in rome. Thei lith his wif eke whech lite martha and his too sones on lith audifax an oþir abacuk alle iii martires eke.<sup>1</sup> These foure coronatoures were grauouris of ymagery and entayle most speciali in stoon. Thei founde first þe maner of werkynge in hard stones both of sawing grauyng and pulching at it is seide at rome. Dyuers oppiniones be of her names summe sey þere we<sup>r</sup> but four whech lith þus seuerus seuerianus carpoforus & victorinus. Sum sey þere we<sup>r</sup> .u. claudius nichostratus castorius simpchorianus & simplicius. The names of þe iiiii first myth not be founde and þefor þe cherch sette in þese .u. for þei were martirized þe same day. Diocleciane mad a grete tempil in whech he wold make a grete simulacr of þe sunne with cart and hors and al þe aray as þe poetes feyned. For þei feyned þat þe sunne ridith in a chare of iiiii wheles and þe mone in a cart of to wheles and mech oþir þing. But to þis entent say we þis, Diocleciane had found a noble ueyn in þe erde of a precious ston þei clepe thaso he did clepe both philisophres and grauoures and told hem his a uys þat he wold haue a chare grauen in þis ston with iiiii wheles and iiiii hors and a man standing in þe chare whech schuld represent þe sunne. These iiiii coronatouris were presented on to him a mongis many oþir werkmen as most parfith and most solil in ymaginacion. But þei wer priuy cristen men and þat þei schuld werk þei wrout it in þe worship of crist and seytis elles wold þei no þing graue. Grete strif was þere many day be twix þe philisophres and þe werkmen in what maner þis ston schuld be kit. So at þe comaundment of diocleciane þere we<sup>r</sup><sup>2</sup> on a day sex hundred werkmen and xx with too philisophres & euer was þere gret strif be twix hem. These iiiii coronatoures stood be side and ded naut to þe werk. Thoo þe philisophres chalanged hem and seid on to hem. What is þe cause þat þe obeye not on to þe comaundment of þe most goodly and mekest prince diocleciane. Claudius spak for hem. We wil not blaspheme him þat mad us ne we wil do no swesch werk in whech we schuld be found guilty in his sith. The philisophres said þan on to hem. It semeth þat þe be cristen men. Thei answerd aft with o

Pius IV. Two Popes, Leo IV and Stephen VI, were elected in it (Adinolfi, i, p. 327; Armellini, p. 571; Marucchi, p. 223; Nibby, p. 682).

<sup>1</sup> SS. Marius and Martha came from Persia to Rome with their sons SS. Audifax and Abacuk, and suffered martyrdom during the reign of Claudius (268-70). Marius is sometimes called Marcus, Marinus, Maras, and Maris. Abacuk has many variants, such as Abachum, Abbacuc, Abacue, Abachuch, Ambacuc, Ambacum, Ambacu, Abacen, and Nabuchum. The father and the two sons were taken prisoners at Ostia, and cruelly tortured before martyrdom; the mother was thrown into a well. They are sometimes (in Germany) venerated as the three physicians (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, January, vol. ii, pp. 214 and 1136).

<sup>2</sup> ‘gade’ (? part of ‘gadered’) in margin of MS. The rest of the word is cut off.

uoys. Treuly are we cristen men. Thoo þe philisophres chose oþir werkmen wech mad an ende with inne xxx daies. And whan þis werk was brout be fore þe sith of þe emperouř he merueiled þerof and seid. This f. 399 v haue þei made þat are hald so gret / maisteres in þis craft. The philisophres answerd. Holi prince þo men of whom ȝe speke ar cristen men and be magik wene for to make all men subiect on to hem. Diocleciane said. If þis be soth we schul haue experiens and þe same hour̄ he comanded on lampadius to do execucioun up on hem. First he cleped hem and schewid al maneř tormentry and inqwired of hem wheidir þei wold do sacrifice to þe immortal goddis or nowt. Thei wold not do his comaundment as þei saide. Tho mad he hem naked to be betyn with scorgis and a crier in þe betyng cried þus. The preceptis of princes schuld ȝe not despise. Iu þat same our lampadius was obcessid with a deuelc and eue in his sete he rent him selue and deyde. His wif and his eyir runne to þe paleys crying ueniaunge of þese wiçchis. Tho þe emperouř comaunded þat þei alle schuld be wound in led and so þrowyn in tybir. But with in fewe dayes a cristen man cleped nichodemus lift up þe bodies and biried hem in his hous.<sup>1</sup>

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Off þe stacion at ſ laurenſ in damasco. xxxu.

Tewisday in þat same weke is þe stacion at a cherch cleped laurencii in damasco. This cherch stant fast be campflouř.<sup>2</sup> But whi it is clepid in damasco I haue not lerned ȝet wel wot I þat damascus was sumtyme þe principal cite of surry. On cleped eleezer steward of abrahames houshold

<sup>1</sup> Much doubt has always existed as to the names of the four crowned martyrs, but the generally accepted ones are Severus, Severianus, Carpophorus, and Victorinus. They were beaten to death with clubs, and their remains thrown to the dogs, which, however, refused to touch them. After being watched for five days, they were honourably buried in the Via Labicana. As their names were unknown, Pope Melchiades ordered that they should be venerated under the name of the *Quatuor Incoronati* (Stadler, *Heiligenlexikon; Acta Sanctorum*, Novemher, vol. iii, p. 748).

<sup>2</sup> The church of S. Lorenzo in Damaso was erected by Pope S. Damasus near the ruins of the theatre of Pompey in the year 380. It was restored by Hadrian I and Leo III, and entirely reconstructed when Cardinal Riario built the adjoining palace of the Cancelleria. Up to this time the front of the church faced on the Via del Pellegrino, and, according to De Rossi, consisted of a double portico and three aisles with two rows of columns. Armellini adds, ‘ma ciò che rendeva caratteristica e degna di rilevanza la distribuzione architettonica interiore dell’ aula, era la posizione della nave così detta trasversa, la quale non correva innanzi all’ abside, come in tutte le altre basiliche, ma dietro alla medesima a modo di portico, cosicché tutto l’ edifizio era cinto ed abbracciato da portici.’ This construction is described by Pope Damasus in his verses on the church, the text of which has come down to us. Bramante’s work of the fifteenth century was finally restored by Valadier in the nineteenth (Armellini, p. 312; Marucchi, p. 419; Nibby, p. 291).

he mad it, summe meu clepe him a noþir name and so he hith damascus but þis may not be drawe in no colouř to namyng of þis cherch. The glose<sup>1</sup> up ou ysai up on þis text Omis damasci seith þat in þis same place where þe cite of damasc stant cayn killid abel his broþir, and as seynt gregorii seith euery wikkid man may be clepid cayn and euery good man þat sufferith paciently persecucion abel. Wherfor þis tyraunt decius was lich a noþir cayn and þis martir laurens lich a noþir abel but wheþir þat seynt laurens suffered ony tormentri in þis place or uowt I am in doute. If he ded þan myth it be called þe place where cayn killid his broþir. But a nyher euydens may we make of þis place. For damascus is as mech for to sey as a blodi feld now þis cherch stant ny in þe most multitude of houses and dwelleres of rome. It is for to suppose uerily þat many a martir was killid in þat place be cause it was ny þe puple þat þei schuld be moþ a ferd to receyue cristen feith þerfor was it called þe blodi feld whech in surry tong soundith damascus. A mongis all oþir seintis whech restyn in þis cherch þere lith an holy pope\* cleped damasus for þat man sum sey it schuld be cleped laurencii in damaso not in damasco as þei clepe þe cherch of balbyne saluatoris in balbina for þe cherch is of þe saluator crist and þis mayde balbyne lith þere þerfor þei clepid it so. This damasus þe pope ded mech þing / in þe cherch aftir tyme þat he was pope. First soute he certeyn f. 400 r seytis and translate hem and mad uers up on her graues for he was a grete uercyfiouř. He ordeyned eke at instauns of seynt ierom þat psalmes schuld be songe both nyth and day. And þese too uers at þe psalmes endes wrote seynt ierom on to him desiryng of him þat all þe cherch schuld be bounde to þe same obseruauns, gloria patri &cra.<sup>2</sup>

<sup>1</sup> gloss, or commentary.

<sup>2</sup> S. Damasus I, a Spaniard by descent and a Roman by birth, was born about the year 306, and was appointed Archdeacon of the Roman Church in 355. He followed his predecessor Liberius into exile, but soon returned to Rome, and on the death of Liberius was elected to succeed him in October, 366. The opposition party, who held to the emperor, elected the Deacon Ursinus (Ursicinus) as antipope; a struggle took place, which led to bloodshed. Eventually Ursinus was banished from Rome to Gallia. S. Damasus worked hard to restore union to the Church, which was then much divided on account of the Arian and other heresies. Councils were held in Rome in 368 and 370, and he was present at the great Council of Constantinople in 381. He did much for the beautifying of Rome; he built some churches, restored others, and decorated many of the tombs of the martyrs. His finely-lettered inscriptions are still universally admired. He was a friend of S. Jerome, and asked him to revise the Vulgate. As our chronicler says, he ordered that psalms should be sung morning and evening in daily prayer; also that at the end of each psalm the doxology, *Gloria patri, &c.*, should be sung. He died on Dec. 10, 384, aged 80; his remains were found in 1639 in a church built by him on the Via Ardeatina; they were placed under an altar in the church of S. Lorenzo in Damaso in 1645. Two editions of his works (in 1638 and 1754) have been published (Stadler, *Heiligenlexikon*).

Off þe stacion at seint paules cap̄ xxxui.

Wednysday in þe same weke is þe stacion at þe cherch of seynt paule whech stant with out þe wallis on þe south side of rome of whech we spoke be fore but summe addiciones wil we sette here rith for conformite of þe book. There ly in þis cherch as þei sey þat dwelle þere a pouſand of þco innocentis whech were killid for crist. There lith thimotheus þat was disciple on to paule and titus eke whech was his disciple alsoo. These to men receyued notable epistelis fro seynt paule and hem both mad he bischoppis on of hem in asie þe oþir in enrope as seith þe glose up on þe same epistles. Ther lith eke in þis cherch seint maurus seynt approniane and seynt archemie felix eke þe martir þat blew down many mawmentis. Audactus þe martir simplicius þe martir faustinus beatrix lncia geminianus ciriacus largus & smaragdus and many oþir of whech it weſt al to longe to write here þe passiones.<sup>1</sup> There is þe hed of seynt ananie whech baptized seynt paule in þe cite of damasc. The hed of seynt steuene þe first martir, þe arme of seint anne modir to ouȝ lady, þe arme of seint nicholas bischop of bare, þe arme of þe woman samaritane þat ȝaue crist drynk at þe welle. There stant also a pileȝ whech stood in pilates hous on whech stood lith what tyme crist was bete þere summe seyþat crist was bound on to þe same. In þis same cherch lith seynt pla<sup>2</sup> whech lent paule a cloth whan he schuld be ded. And be cause þat story longith directly to þe apostel paule for þat cause wil we reherse it heȝ. Whan paule was condempned to þe deth he was led forth in to þe feld out of rome for þe place where his hed was smet of is out of rome iii myle. In þe gate of rome whech is cleped porta capena or ellis porta sc̄i pauli þis woman plautille whech was lerned be him in þe lawe of god met þere with him. Sche wept ful sore tok hir leue and comedid hir to his prayeres. Paule saide on to hir. Fare wel plautill doutyr of euer-

<sup>1</sup> Of this long list of saints whose relics are to be found in S. Paul's, S. Timothy suffered martyrdom in Ephesus in the year A.D. 97. His relics were brought to Constantinople in 356, and afterwards a part of them were sent to Rome. S. Titus, his colleague, died in Crete at the advanced age of ninety-four, and was buried at Gortyna. His head is at S. Mark's, Venice, but his other relics appear to have been lost. S. Maurus and S. Appronianus will be found mentioned in the *Heiligenlexikon*; the story of Felix and Adauctus is also found in that work. The three saints Simplicius (Simplicianus), Faustinus, and Beatrix suffered in the persecution of Diocletian in 302 or 303, and were buried by Lucina in the cemetery *ad ursum pileatum* on the road to Porto. At the cemetery near Ponte Galera the name of S. Beatrix can still be seen. S. Lncia was an aged widow, who with S. Geminianus was also martyred under Diocletian about 303. SS. Cyriacus, Largus, and Smaragdus perished in the same persecution; a short account of S. Ananias exists in Stadler, *Heiligenlexikon*.

<sup>2</sup> ?plautilla; the rest of the word is cut off.

lastyng helth but of <sup>1</sup> ping I pray þe lende me a kerchi with whech I may hide myn eyne whanþ I schal lese myn hed. Thoo tooke sche him a kerchi and he bare it forth with him and whan his hed was smet of he sprad it with his owne handis and gadered þe blood. Aftir þat gadering þe kerchi was sodeynly at rome in plautill hand. Sche / was a knowe aftirward þat sche f. 400 v say petir and paule who þei came in to rome arayed with cloþis of gold and crownes on heþ hedes. Sche schewid eke hem þat were at his deth þe wympil al blody whech was brout hir to rome longe er þei myth com þider.<sup>2</sup>

Off þe stacion at s martyn in montibus. cap xxxvii.

Thursday in þat same weke is þe stacion at a cherch cleped sci martini in montibus<sup>3</sup> wher seynt silvester lith & þere is his stole his uestment & his sandalys. In þis cherch lyn eke many oþir seyntis. There be dwellyng at þis place certeyn freres cleped carmelites for heþ ordre be gan in þe hille cleped carmeli whech stant in palestin. This martyn was pope\* in þat same tyme þat on paule patriarch of constantinople sette grete scisme in þe cherch. For he held þat heresie whech puttith but o wil in þe persone of ouȝ lord ihu crist. Alle þe testimonies of þe old faderes of þe cherch he refused þe embassiatoures þat were sent fro rome to undirtake him of his grete defautes he despised. Thoo þat weȝ of þe trew opinion he bet hem prisoned hem

<sup>1</sup> ? o = one.

<sup>2</sup> This heautiful story of S. Plautilla will be found in the *Heiligenlexikon*. She is believed to have been a Roman lady of good family, the sister of the Consul Clemens, and the mother of Flavia Domitilla. She died in peace (date uncertain), and her remains are said to rest in the church of SS. Nereo and Achilleo. Some relics of her are at S. Bartholomew (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, May, vol. v, p. 172; vol. vii, p. 818). The traditional site of the occurrence is shown in Plate III of De Rossi's *Piante iconografiche di Roma*. It is marked with a cross and the words 'ap<sup>u</sup> hanc crucem S. Paulus puta defunctus velum mulieri reddidit'. The cross appears in Plate II, hut not in Plate IV, nor afterwards. In all three (II, III, and IV) a hridge, and a chapel on the hank of a small stream, are shown close by the site of the cross.

<sup>3</sup> The church of S. Martino ai Monti was constructed in the haths of Trajan, it is said (in the *Liber Pontificalis*), by S. Sylvester. In early times it was known as the *titulus equitii*, from the name of the owner of the property on which it stood. But it soon took the name of the Pope who dedicated it, and was then called *titulus S. Silvestri*. In it was held the synod against Hippolytus, Callixtus, and Victorinus in the year 324. Pope Symmachus, in the fifth century, erected another huilding over the old Basilica of S. Silvester, and dedicated it to S. Martin, Bishop of Tours, and to S. Sylvester. The older church remained buried underground, and was only accidentally discovered in the seventeenth century. The basilica was restored in the reigns of Hadrian I, Sergius II, and Innocent III. Leo IV decorated it with paintings and mosaics. In the sixteenth century, Cardinal Diomede Caraffa rebuilt it; under Pius IV, S. Carlo Borromeo restored the ceiling. In 1650 the General of the Carmelites, Antonio Filippini, spent his whole patrimony of 70,000 scudi in beautifying the church. The façade was renewed in 1676; finally, Cardinal Zelada again restored the building at great expense (Adinolfi, ii, p. 121; Armellini, p. 459; Marucchi, p. 319; Nihhy, p. 548).

exiled hem so þat many pleintis come to rome fro many sundri parties of þe world þat sum remedy schuld be ordeyned to þis sore. Thoo þis same pope\* martyn mad a congregacion at rome of a hundred bischoppis and fyue and þere he condempned þe heresie of þis paule. The emperor wherch þat tyme dwelt at constantinople was infecte with þis same heresie and he sent his chetour<sup>1</sup> in to ytaile to make a scisme a geyn martyn þe pope.\* This was asaide be many menes but euyr oure lord god was a protectour on to his trew seruaunt for our lord wold not suffer þe hertis of his puple to hate þis man þis holy preste martyn. Tho þis chetoure wherch hith olympus turned him to an horible fraude and feyned þat of deuocioun he wold be hoseled of pope\* martynes hand and in þis feynyng he had mad comenaunt with him þat bare his swerd þat wherch tyme þe pope\* was bisi to hosil þis man his seruaunt with his swerd schuld sle þe pope.\* But our lord god mad þis zong man blynd al þat messe tyme for to lette þat cursed dede as he swore aftir a for þe puple. The helth of rithful men as seith dauid is of our lord and our lord is a protectour of rithful men in tyme of tribulacion. The emperor aftir þis sent down a nōpir officer and he took þis pope\* and led him in to cersone or ellis tersone an ylde in þe see þere deyid þis man in grete tribulacion for rith of þe cherch. There dede he many myracles for wherch þei translate him to rome.<sup>2</sup> The same day is þe stacion at a cherch of seynt silvester wherch þat his hed is and eke þe hed of seynt ion baptist and in þis place dwelle cloos nunnnes wherch haue þe keping of þe baptistes hed.<sup>3</sup> Many

<sup>1</sup> escheator, chamberlain.

<sup>2</sup> S. Martin I was elected Pope July 5, 649; died Sept. 15, 655. Olympius, the chamberlain to the Emperor Constans, was sent to Italy as exarch, and appears to have met with his death in Sicily (Anastasius, *In Vit. Mart.*). The account given here agrees with that of the usually accepted authorities (Smith, *Dictionary of Christian Biography*; Stadler, *Heiligenlexikon*; Duchesne, *Liber Pontificalis*, vol. i, p. 336; Surius, vol. xi, p. 421).

<sup>3</sup> The church of S. Silvester was originally known as S. Dionysius *inter duos hortos* or *cata Pauli*. The *Liber Pontificalis*, in the life of Paul I (757-67), says that he built the church and monastery in his own house in honour of SS. Sylvester and Stephen I, both of whom were popes, but that he dedicated the church to S. Dionysius. Perhaps the church had been commenced by his brother and predecessor Stephen II, as will be seen from the Acts of SS. Degna and Emerita (Martinelli, *op. cit.*, p. 336). Mallius confirms this in *de Abb.*, c. xxxi. The church was called *inter duos hortos* on account of the gardens in this neighbourhood in the Middle Ages. Considerable remains of antiquities, amongst them some of Mithraic worship, have been found here from time to time; many of them are preserved in the courtyard in front of the church. It is now known as S. Silvestro *in Capite*, because the relic of the head of S. John Baptist is preserved here. In the tenth century the church was a very important one, and was given possession of the Column of Marcus Aurelius, which no doubt helped to save that monument from destruction. Innocent III restored the church in the twelfth century; the campanile is of his date. The church was altered by Clement VIII, restored by Clement XI a century later, and bestowed upon the English Catholics by Leo XIII in 1890 (Armellini, p. 220; Marucchi, p. 395; Nibby, p. 713).

men sey þat þis hed is at amyas<sup>1</sup> and þei must undirstand þere is no more at amyas but þe nethir chauyl<sup>2</sup> for al þe opir / part of þe hed is mad of f. 401 r goldsmytis werk. So þe may se uerili þat þe principal part of baptistes hed is at rome.

Of þe stacion at seint eusebie. cap xxxviii.

Friday in þat weke is þe stacion at seynt eusebie<sup>3</sup> and þis cherch was þe title of þat honorable fader herry bischop of wynchester þat deyid now late.<sup>4</sup> On to þis cherch is annexid an abbey of munkys I wot not uerili now of what ordir. To þis cherch þe same cardinal at his deth be set good ornamentis and fayr ieweles which are schewid þere at þe stacion to grete worship of englisch men. Off þis eusebie elle þe told stories of þe cherch þat he was a preest in rome swech tyme as constantine was emperor<sup>5</sup> not he grete constantine baptized of siluester but his son which was defiled with þe arrianes heresi and was rebaptized eke of a bischop hith eusebius þe grettest fautor<sup>6</sup> of þat scisme. This same emperor<sup>5</sup> constantine had so þret þe pope\* at þat tyme which hith liberius þat he was fauourable on to þat heresi. For þis rede we þat at þe comaundment of þis emperor<sup>5</sup> þis pope\* liberius was sodeynly lift up in a chare and caried oute of þe cite in to an yle wher he was exiled iii zere. He þus exiled þe cherch at rome be his consent chosen a new pope\* clepid felix which man was grete enmy to þe arrianes for a geyn hem he sette a gret councel at rome in which councel he reiecte too men fautouris on to þe emperor<sup>5</sup>. On of hem hith ursacius þe opir hith ualent. And whan þei were þus put oute of þe councel þei laboured on to þe emperor<sup>5</sup> þat he schuld depose þis felix and clepe him liberius a geyn on þat condicion þat he schuld zeue fauour<sup>5</sup> to her heresie. Whan he was come a geyn þis liberius he ded as þei desired and zeue grete fauour<sup>5</sup> on to hem. At þat tyme þis blessed preest eusebius of whom þis present capitule is mad stood up manly and defended þe trew feith euene in þe presens of þis constantine and seid þat he was ful sory þat liberius hed of þe cherch schuld þus falle in to heresie. Constantine was wroth with

<sup>1</sup> ? Amiens.

<sup>2</sup> jowl. Obs. form.

<sup>3</sup> The church of S. Eusebius is very ancient, having been constructed in the fourth century in the house of the saint; it is mentioned in the fifth century. It was restored by S. Zacharias, Hadrian I, Leo III, and Gregory IV, entirely reconstructed in 1238 under Gregory IX, and again in 1711 and 1750. Gregory XVI abolished the title and transferred it to S. Gregory, but Pius IX restored it (Armellini, p. 232; Marucchi, p. 342; Adinolfi, i, p. 290; Nibby, p. 214).

<sup>4</sup> This was Henry Beaufort, Bishop of Winchester, who was nominated Cardinal of S. Eusebius, May 24, 1426; received the hat at Calais, March 25, 1427; died April 11, 1447. This last date is important in the chronology of this book.

þe wordis of þis man and comaunded him to be sped up in his owne hous in a smal cornewel wher had in brede no mo<sup>r</sup> þan iiiii fete. There continued þis holy man in grete constauns and deuoute prayeres many monthis and in þis tribulacion deyid and went on to oure lord þe xix kalend of septembir. Too deuoute prestes gregorius and orosius took up his body and bore it to þat place cleped cimiterium kalixti and byried it þere. Thei sette eke þis title on his graue. The sepulture of eusebi þe man of god.<sup>1</sup> Whan constantine herd þat þis gregory had byried eusebius body he comaunded þat f. 401v he schuld be sped in þe same uout and dey þere for hungir / but orosius his felaw caried him oute be nyth and counforted him yet deyed he with inne fewe dayes and was byried in þe same uout next seynt eusebye.

Off þe stacion at a cherch clepid nicholaus in carcere. xxxix.

Satirday in þat same weke is þe stacion at a cherch cleped ses nicholaus in carcere.<sup>2</sup> It soundith in our tungē seynt nicholas in þe prison. For þis prison was mad be juliane apostata for cristeu men & now is it mad a cherch in worship of seynt nicholas where as þei sey is seint nicholas arme and his pontifical. Ther is eke þe arme of seynt alex and a grete part of seynt fraunceys habite. There lith eke at þe dore al þe body of a gandir whech was worshipid as for a god swech tyme as a gander had wakid þe keperes of þe capitol whau þe kyng of ynglond had conqwered al saue þe capitol.<sup>3</sup> Be cause þis cherch is dedicate to seynt nycholas sumwhat of his lyf wil we expleite her. In his childhod he had þat perfecciouн þat he began to fast twyes in þe weke for on wednysday and friday he wold in þe cradill soke but onys þus be gan in him þe gret perfeccioн of abstinenсs. Whan his

<sup>1</sup> There are no less than fifty-three saints named S. Eusebius, and the one mentioned by our chronicler appears to be a Roman priest, who was a zealous opponent of Arianism during the reign of the Emperor Constantius. He was imprisoned for seven months in a small cell in his house before he died. He was buried in the Catacombs of S. Callixtus (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, August, vol. iii, p. 166).

<sup>2</sup> The church of S. Nicola in Carcerē was constructed about the sixth century in the Forum Oliotorium, over the ancient Temple of Piety, in the district known as *ad elephantum*. It takes its name from a prison, mentioned by Pliny (*N. H.*, vii, c. 36): ‘et locus ille eidem consecratns deae C. Quintio M. Acilio Coss. Templo Pietatis exstracto in illius carceris sede, ubi nunc Marcelli theatrum est.’ The remembrance of the theatre lasted, for it is mentioned again in the Life of Hadrian I (*Lib. Pont. in Adr. v. i*): ‘deductisque elephanto in carcerem publicnm illic coram universo populo examinati sunt.’ The church was restored by Felix IV, Boniface IV, Nicholas III, and Alexander VI, and was altered to its present form in 1599 by Cardinal Pietro Aldobrandini (Armellini, p. 475; Marnchi, p. 517; Nibby, p. 557; De Rossi, *Bull. d'Arch. Crist.*, 1873, p. 82).

<sup>3</sup> Muffel, without mentioning the name of the church, says: ‘Item daselbst sind die zwey abtgötter die man den gensen gemacht hat die Rom behielten’ (erhalten = retten) ‘do man eingrub unter dem Capitolinm’ (p. 54).

frendis wer ded he sauued iii maydenes fro þe filth of lecherye þeuyng hem grete habundauns of his good wher he fulfilled þe councell of our lord þat seid to his disciples. But if þe forsake al þat þe haue þe may not be my. In þis dede eke he fled þe most perilous<sup>1</sup> of ueynglorie whan he wold do it so pruyly. He was chosen bischop with outen ony couetise. He halp marineres in perellis of þe see. He multiplied þe whete þat was sold to his parisches. Many oþir þingis ded he whech are customable in þis lond to be rehersid both in latyn and in englisch.<sup>2</sup>

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Off þe stacion at þe petir ca xl.

On þe passion sunday is þe stacion at þe cherch of seint petir of whech place mech þing was seid be fore but sum þing was left to sette in here. There is a ymage of our lady in a chapeff and it doth many miracles in special to hem þat haue þe brennyng feuyr. Mech offeryng is þertoo and grete pardon graunted to all þat uisite þat place. There is eke a noþir ymage of our lady depeynted on a wal in þe cherch and be cause þei had hange iudas roop be fore her sche stert a wey with indignacioun and sodeynly appered in a bare wal be side and þat wal wher sche was depeynted is bare as neyur pictur had be þere.<sup>3</sup> Eke þere is þe pird ymage of our lady in þe porch as we come in and a iew seyng cristen men do grete reuerens þerto I not with what instrument he smet it but in uery sikernes þe blood ran owt fro þe ymage whech is poynnid on a wal þat is þe blod sene both of þe

<sup>1</sup> ‘uys’ in margin of MS.

<sup>2</sup> S. Nicholas was born at Patara in Lycia, the names of his parents being Epiphanius and Johanna. His uncle was Nicholas, Bishop of Myra; the nephew, after travelling as a pilgrim to Jerusalem and Mount Siou, was also elected bishop of the same place in succession to one Johannes, who held the see between the uncle and the nephew. He was a man of great piety and charity, and performed many miracles. He attended the Council of Nicaea; after that event he travelled to Rome, passing through Eari ou the way. He died at Myra ou December 6, between 345 and 352. His body was translated to Bari iu Apulia in the year 1087. He is generally showu in art with three golden apples in his hand. These refer either to three maidens whom he saved from a life of sin, or to the fact that at the Coucil of Nicaea he upheld the dogma of the equality of the Three Persons in the Trinity (Stadler, *Heiligenlexikon*; Beatillo, *Historia della vita, dei miracoli, &c. del S. Nicola di Mira*.

<sup>3</sup> For a similar account of the fresco of our Lady miraculously moving its position whew the rope with which Judas had hanged himself was shown to it, see Muffel, p. 20. That this rope was actually preserved at S. Peter’s see the following: ‘Item in detta chiesa il capresto cou che Giuda s’impichò aveudo tradito Christo (þpo)’ (Rucellai, *Il Giubileo, &c., Arch. St. Pat.*, 1881, vol. iv, p. 567); and ‘Also, nigh unto the altar where the pope consecrateth the emperor, hangeth the cord of Judas Iscariot’ (Nichols, *Marvels of Rome*, p. 129, Vatican Cod. 4265, xiv ceut.).

f. 402 r ymage where it was smet and eke on a mar/bil ston whidir þat it sprang.<sup>1</sup> Ther̄ is a ston up on whech petir wept aftir tyme he had deneyed his maystir. We rede of him þat at every tyme whan he remembred þis negacion euyr wold he wepe wherfor̄ was he fayn euyr to bere a sudary in his bosum. There is a ston alsoo on whech þe emperoūr of rome schal receyue his crowne. Ther̄ is þe bason in which pilat wasched his handis. On of yo pirti plates for whech crist was sold is þere alsoo. At þe qwer̄ dore is þat place whech þei clepe limina apostolorum where ar wretny swoch uers. Hic petre diuini tribuebas fercula urbi Sepius hoc loco sacrificans ihū xpo. Hec domus est aquile seu petri presulis almi.<sup>2</sup> This is þe sentens of þese uers. Here petir

<sup>1</sup> This legend is not quite clear, as there is a slight confusion in the text. Here follows, however, another version: 'Item, vor sanct peters munster do is unser lieben frowen Marie der iungfrow ein pild gemalt uud eyn verzweiffelter spiler flüchet do der iungfrow maria und warff sie mit einem stein do ist ein wunderzeichen geschehen das do blüt usz dem pild is geflossen und gesprützt uff ein stein als man das zeichen noch sicht uff dem stein und ist ein eisen getter daruber gemacht und an der selben stat brach der teuffel dem spiler den hals ab und fürt yn hin mit leib und sele yn die ewigen helle' (*Ein Büchlin*, &c., Strassburg, 1500, p. cii v). Another version of this miraculous fresco in the porch of S. Peter's is from Muffel (p. 19) as follows. The person is said therein to have been a mercenary, who had lost three gulden at play; in his anger he threw a stone at our Lady's breast. The picture shed sixteen drops of blood, still to be seen on the marble floor below, and the author adds: 'ist geschehen do man zalt von Crist gepurt tausent vierhundert & xl jar.' (A few years only before our author wrote his account, and only twelve years before Muffel's work.)

<sup>2</sup> Armellini (p. 562) gives a similar inscription as having been seen in the fourteenth century at S. Prisca, and says: 'Nel decimo quarto secolo tuttora si leggeva nell' architrave della porta di quella chiesa la seguente iscrizione, che Pietro Sabino, autore di quel medesimo secolo, vide incisa litteris antiquis (*Codex Marcian. lat.* x. 195, p. 303):

Haec domus est aquilae seu Priscae virginis almae  
Quos lufe? paule tuo ore vehis domino  
Hie petre divini trihnebas fercula verhi  
Saepius hocce loco sacrificans domino';

and adds: 'L'epigrama come risulta dallo stile e del medio evo.' De Rossi in the *Sylloge* of Petrus Sahinus gives this inscription, saying: 'Nº 165. Supra Ianuam templi S. prisce. In Aventino. Antiquis litteris marmori InCisis. Haec domus est Aquilae &c.'; adding the following note: 'Perit. Unus Sahinus epigramma integrum descripsit. Marinus e schedis Terribilinii dedit mutillum et corruptum, adnotans: "fortasse spectare ad aetatem Callisti III qui aeadem S. Priscae instauravit (Mai, I. c. p. 148, 3), cuius est epigramma sequens Nº 166. Sed Sabinus testatur carmen incisum esse marmori litteris antiquis, saeculi, opinor, noni vel decimi"' (v. 2, cf. Aratorem, *de Actibus Apost. II*, v. 485):

'O Paule rapax dedit hoc benedictio Iacob  
Nomen habere tibi; quid iam remanebit in orbe  
Quod non ore trahas, postquam solertia Graia  
Cessit et invictas in dogmatae vincis Athenas?'

(De Rossi, *Inscriptiones Christianae Urbis Romae*, vol. ii, p. 443.) Whoever put up the inscription in S. Peter's—copying that of S. Prisca, where the Apostle is believed to have preached and baptized—would appear to have left out the second line altogether, not understanding the curious epithet *lupus* as applied to S. Paul. The expression seems also to have astonished Armellini.

of goddis word þou ȝaue ful largely þe mete Oftyn in þis same place þou mad sacrificise to crist. This is þe hous of aquile or of þe hyest bischop petir.

Off þe stacion of seint grisogonus. cap xli.

The moneday in passion week is þe stacion ouyr tibyr at a cherch dedicat to seyn grisogonus.<sup>1</sup> There is þe arme of james þe apostel whech was ȝebedeus son. Of þis grisogonus we spoke sumwhat be for in þe title of seynt anastase. There told we who he counfortid hiȝ with his noble epistles heȝ wil we telle be what tribulacion he went to heuene. Diocleciane mad him to stand be for him for he had herd so mech of þis man þat he wold haue experiens of his wisdam. Aftir many wordis had be twix hem too of crist and of þe feith diocleciane saide. Take up on þe dignite of a meyhir þat is to sey þat all þoo men þat are arrested in þat ward where þou dwellist schul be undir þi iurisdiction. Take up on þe eke at our ȝifte þat worship þat þou schal be principal consul and gouernour of al þi kynrod. We desire of þe no mor for al þese rewardes but þat þou wilt do worship and offir to our goddis. Grisogonus answerd in þis maner. O god in heuene with my mynde I worship and with clene dedis I serue. These fals ymages of ȝoui goddis whech ar not elles but cophres for dueles to dwelt in, I despice and forsake for euyr. Diocleciane in grete angir comaunded þat he schuld be led to a place cleped ad aquas gradatas þat is to sey in englisch to be grecyd wateris and þere his hed to be smet of. These grecyd waterys ar a pitte fast by seynt georis wher a fayre spryng comth sodeynly out of þe ground and sodeynly entreth a geyn in to þe ground and þe pitte is so dep þat a mylle hous whech stant be neth is not as hy as þe erde. Othir sey þat þese aque gradate weȝ ouyr tibyr but þei telle not where. Aftir his hed was smet of þei þrew his body in þe flood but aftirward it was founde be an holy prest / þei clepe him ȝoilus. He lift up þe body and biried it pruyly in his hous f. 402 v in a cubicle undir þe ground. His hed was founde aftir as fayr and fresch as it was þe houi of his deth. Þis hed he ioyned to þe body and euene xxx

<sup>1</sup> The church of S. Crisogono is believed to date from the Constantinian period. It is mentioned in the fifth century; Gregory III in 731 restored the roof, and adorned the walls and the apse with pictures. (For the recent excavations and discovery of frescoes in the subterranean church, cf. Prof. Marucchi's paper on this subject in the *Journal of the B. and A. A. Society*). Giovanni da Crema, Papal Legate to England under Honorius II, was titular cardinal in 1123; he restored the church, as also did Cardinal Scipio Borghese in 1623. Stephen Langton, Archbishop of Canterbury, was titular of S. Crisogono, as was Cardinal Gioacchino Pecci when he was elected Pope, taking the name of Leo XIII (Armellini, p. 202; Marucchi, p. 452; Nibby, p. 190).

days aftir grisogonus deth þis same prest zoilus as for a special reward receyued deth of his bodi aud eterne lif of his soule.<sup>1</sup><sup>2</sup>

Off þe stacion at saint ciriac. cap xlii.

Tewisday is þe stacyou at a cherch of seynt cyriac fast by þe batthes of diocleciane a litil chapel it is and ful desolat neuyr open in þe ȝer but þat day as I suppose.<sup>3</sup> ȝet is þis place a title of a cardinal whech is on of þoo uii þat longyn to seynt mari maior. This ciriacus was a dekue with seynt marcell þe pope\* whom dioclecian with mauy opir cristen men dampned on to þe deth and prologid her lyf on þis condicion þat þei schuld dig sond aud bere it on her bakkys on to þat same place where his bathis we're in makyng. A mongis þese laboureres was an eld cristen man cleped saturnyn whech myth not labonȝ. This same ciriac of grete charite halp þe eld man and bare þe birdenes of þat man and his owne eke. And þis labour performed he with gret ioye synging deucute ympuys and holy psalmes swech as þe cherch used at þoo daycs. The meyhir of rome whech was at þat tyme sent a knyt cleped approuyan to arrest þese men and bryng hem to his consistory. Whau he had a rested hem and schuld lede hem forth he herd a loude uoys in þe eyr cryiug swech wordis. Come ȝe blessed meu of my fader and receyue þat kyngdam whech was be hote ȝou fro þe begynnyng of þe world. For þis cry was þis same approuiaue conuerted on to þe feith baptiz'd & not long aftir

<sup>1</sup> The life of S. Chrysogonus, as generally accepted, differs entirely from that given by our chronicler. He is generally associated with S. Zoilus, and they were martyred in Aquileia in North Italy, during the persecution of Diocletian. The *Mart. Rom.* (in which only S. Chrysogonus is mentioned) says that after a long imprisonment in Rome he was taken to Aquileia, beheaded there, and his body cast into the sea. The fishes bare his body to land, so that it could receive Christian burial. His head is preserved in the church dedicated to him in Rome; his body, however, is at Venice. There is no mention of S. Anastasia or of the *aqua gradatae* in Stadler. Another authority places them near Aquileia, probably on the road to Grado (*Heiligenlexikon*; Bertoli, *Antichità di Aquileia*, pp. 9-11).

<sup>2</sup> S. Zoilus was a priest in Aquileia, who buried S. Chrysogonus in his own house, after the martyrdom of the saint. It is stated that when he laid the decapitated head with the trunk, they were miraculously joined together again. He suffered in Aquileia, and his relics are still venerated there (Stadler, *Heiligenlexikon*).

<sup>3</sup> The site of S. Ciriaco was discovered in 1874, in some excavations which were carried out between the Ministry of Finance and the Female Orphan Asylum of the Termini. It consisted formerly of a church and a monastery, dates from the time of S. Marcellus, was restored under Hadrian I, Leo II, and Gregory IV, but was for some unknown reason abandoned and fell to ruin in the sixteenth century. Lonigi says that the church had fallen in his time. 'Giace hora quasi distrutta dentro la vigna dei padri di S. Maria degli Angeli' (Adinolfi, ii, 264; Armellini, p. 189). '¶ Zu unser lieben frowen inviolata dye kirch heist ouch zum Sant Ciriaco' (*Ein Büchlin*, &c., Strassburg, 1500, p. E vi, B.M.); and on p. F ii we find: 'Zü sant ciriaco lygt by dem pallast den man nennet Tbermes die kirch ist zergangen.'

ded for þe confession of ouȝ lord crist. In þoo same dayes þe doutyr of diocleciane archemia was vexid with a wikkid spirit whech spirit cried withinne hiȝ horribly. But if cyriac come hedyr ellis wil I not go ȝoute. Ciriac was sent aftir and whan he was come he comaunded þe deuele be þe uertu of þe passioun of ouȝ lord ihū þat he schuld uoide þat place and seke a new hostage. The deuele answerd him ageyn and saide. If þou put me ȝoute of þis body assygne a new place wheȝ I schal dwelle. Ciriac saide on to him. Lo heȝ is my body enter þerin if þou may. The deuel said a gayn. Thi body is so crouchid<sup>1</sup> and so blessid þat þere may I not come. But of oþing I warne þe. If þou putte me ȝoute fro þis mayde here, I schal cause þe to seke me at babilon. Tho he comaunded him to uoide and he a uoided so was þe mayde hool and aftir baptizid iu þe name of crist. But whan þis ciriac wenid to a dwelled pesibily in his hous in contemplacion as he desired sodeynly came a messageȝ fro / þe kyng of perse on to diocleciane praying f. 403 r him to send him cyriac whech cured his douter for as he wrote his welbeloued doutir cleped iobiane was obcessid with a deuele whech deuele cried withinne hiȝ þat he wold neuyr uoid but if þis ciriac came. Than at þe prayer of diocleciane cyriac was sette in a schip and sailed in to perse and so forth caried to babylone. Whan þe mayde was brut on his presens þe deuele withinne hiȝ cried loude. I haue mad þe very ciriac. And þis holy man answerd. I am not very but euer redi to obeye þe gouernauns of god. Yet quod þe deuel haue I brut þe where I desired þou schuld be. Ciriac saide on to him. Mi lord ihū crist comaundeth þe þat þou leue þis maide. The deuele cried. O dredful name þat þus constreyneth me to goo. And with þat word he went out and left þe mayden hool. Tho ciriac baptized þe kyng and þe qwen and heȝ doutir with many mo. He refused þe ȝiftis þat þe kyng profered him and cam hom a geyn to rome. Sone aftir his comyng deyid þis dioclecian, maximian his son was emperor aftir him whech killid his sistir archemie be was<sup>2</sup> sche was cristen. Tho called he ciriac & mad for to be drawe naked bounde with chenes a grete weye rith be for his chare. Tho he hing him with his felawis largus and smaragdus and pored hoot pik on her hedis. Last of alle he comaunded hem to be hedid.<sup>3</sup>

<sup>1</sup> crutched, from *crux*. Hence the term Crutched Friars.

<sup>2</sup> ? cause.

<sup>3</sup> S. Cyriacus is said to have suffered martyrdom in Rome about the year 303, in the persecution of Diocletian, together with SS. Largus, Smaragdus, and twenty other Christians. He worked many miracles; as related by our chronicler, he is said to have delivered Arthemia (Artemia), the daughter of Diocletian, of an evil spirit. He was then sent to Sapor, King of Persia, whose daughter Jobia was similarly afflicted. The result of the miracle in delivering the latter is said to have been that the king was baptized with 430 others, and that when S. Cyriacus returned to Rome he was barbarously tortured and martyred by order of Maximian. All this, however, is disputed, and the Hollandists point out that the name of the daughter of Diocletian was Valeria and not Artemia.

Of þe stacion at seynt marcell. cap xlivi.

Wednysday folowing is þe stacion at a cherch of seint marcell fast by þe columpne where þat same marcell lith and þe hedes of cosmas and damianus.<sup>1</sup> There lith eke þe noble emperorū focas þat gaf leue to bonefas þe pope\* þat þe grete temple of fals goddis schuld be consecrat to all seyntis.<sup>2</sup> This cherch stant by a grete memorial of rome whech is cleped columpna. Columpna is as mech to sey as a pileſ for in þis pileſ whech is a gret hy þing and round mad of dyuers stones was grauyn and ȝit it apperith mech þerof all þe stories of þe batail of troye. This pileſ is of swech fame þere þat on of þe grete kynrodis of rome haue her name þerof and comounly on of þe cardinales is of þis kynrod he þat is now den of þe cardinalis hith prosper de columpnis. And pope martyn eke was of þis kynrod. Eke a noþir worthi man of ordir of hermytes of seynt austin a notabil clerk as skole men know wel I now whech þei clepid egidius he was of þis kynrod.<sup>3</sup> But of þis marcell wil we telle sum what be cause þis cherch is dedicat to his name. This marcellus was pope of rome in time of maxencius and for be cause he halowid a cherch

Baronius also in his *Annals* says that there was no Sapor, King of Persia, during the reign of Diocletian. It is generally accepted that S. Cyriacus suffered martyrdom under Maximian (286-305 and 306-10), and that he was a deacon under S. Marcellus (308-9), so his and his companions' martyrdom probably occurred about 309, and not in 303. They were buried on the Via Salaria near the gardens of Sallust, and afterwards were removed to a cemetery on the Via Ostiensis (Stadler, *Heiligenlexikon*; *Acta Sanctorum, Angust*, vol. ii, p. 327).

<sup>1</sup> The title of S. Marcello is very ancient, as it was founded in the fifth century. It was enriched by Leo III, Hadrian I, and Gregory IV; and the body of S. Marcellus, which was translated there in the ninth century, was found there in the restoration of 1869. Up to 1519 the orientation of the church was in the opposite direction to the present line; the alteration was made in that year by Sansovino (Adinolfi, ii, p. 277; Armellini, p. 324; Marucchi, p. 394; Nibby, p. 316).

<sup>2</sup> 'Ouch is hie dat hemft van sijnt Foco des keyzers' (Ritter A. von Harff, *Pilgerfahrt in den Jahren 1496-9*, p. 27 (Cöln, 1860). There are several saints named Phocas, who, of course, have no connexion with the emperor of that name. The relic here mentioned is either that of S. Phocas the gardener-saint of Sinope (not to be confused with S. Phocas, Bishop of Sinope), or of S. Phocas who was martyred at Antioch. There was formerly a church dedicated to the former not far from the Tre Fontane, but it has disappeared (Stadler, *Heiligenlexikon*).

<sup>3</sup> As regards the members of the Colonna family mentioned in the chronicle, the following notes may be of interest. At the election of Nicholas V, Prospero Colonna was beaten by only one vote, according to a letter from Fra Cruelles, Prior of the Catalan Monastery of S. Lorens del Mont (*Mélanges archéol.* vol. xxiii, p. 419). Prospero Colonna was made Cardinal of S. George in 1426, and died in 1463. Oddo Colonna was elected Pope as Martin V in 1417, and died in 1431. Egidio Colonna was a well-known writer in his day. Cf. *Intorno ad una enciclopedia sconosciuta di Egidio Colonna ed al plagio faitone dall' inglese Bartolomeo Glanville*. Rendiconti della R. Acc. dei Lincei, serie iv, Classe di sc. morali, 1. 2. 18 Geun. 1885. Cod. Q. 5, Bibl. Angelica; Tille, A. *Eine mittelniederdeutsche Übersetzung des Tractatus de Regimine Principum von Egidius Romanus* (*Zeitschrift für die gesamte Staatswissenschaft*, lvii. 3, 1901).

in worship of our lady whech was a dwelling place of a blessid woman clepid lucyna whech cherch is called sca maria in via lata þat is to sey seint mari in þe brood stre/te and for þat cause þe forseid maxencius þat he had turned f. 403 v þis womannes hous to a cherch he ded make of þat cherch a comoun stabil and condempned þe same pope for to serue bestes þere al his lyue. In þis same place he deyid and was biried in þe cimiterie clepid priscille.<sup>1</sup> This pope marcelle ordeyned xu cardinales in rome only to baptize men and to birie hem. So semeth it þat cardinales at þat tyme were not of swech dignyte as þei be now for þei were þann ordeyned as for curates for þis same pope\* was be fore siluester and on to þat tyme þat siluester cam þe officeres of þe cherch were not endewid in swech dignite as þei be now. And be cause þat þis man was þe first þat ordeyned cardinales and before þis man we rede not of þis name þerfor if þe rederes wil consent I wil declare herc þe noumbir of þe cardinales þe dignite þe office and eke þe titles. Al þis wil I drawe oute of martyne cronicle euene be ordre as he seith. Thus writith he þat euene as our lord in heuene hath iii ierarchies of aungellis ordeyned to his seruyse so þe pope whech is cristis uicer in erde hath iii ierarchies of cardinalis ordeyned to his ministracion. The first ierarchie is of cardinal bischopis. The secunde of cardinal prestis. The þird of cardinal deknes. Cardinal bischoppis are þere uii cardinal prestis xxviii cardinal deknes xvi. The uii cardinal bischoppis ar þese. The bischop of hostie whech is worthiest of all for be his handis þe pope neUly chosin receyuyth his consecracion. The bischop portuense is þe secund. The bischop albanensis þe pird. The bischop sabinensis is þe fourt. The bischop prenestine þe u. The bischop scē ruffine is þe ui. The bischop tusculane þe uii. | These uii be þe popes\* uikeris for to serue him at þe auter in þe cherch cleped lateranensis on sundays and on grete festis. ¶ Cardinal prestis be þere xxviii distinete on to oþir iiiii cherches to euery cherch uii. | These be þe uii intitled to þe cherch of seynt petir. The cardinal of seynt mary transtiberim. The cardinal of seynt grisogonus in þe same place. The cardinal of seynt cecili in þe same transtiberim. The cardinal of seynt

<sup>1</sup> S. Marcellus was Pope from 308 to 309 (or 310), and succeeded S. Marcellinus. Owing to the similarity of the names there is some confusion in regard to these two popes and the dates concerning them. According to the *Liber Pontificalis*, the Holy See was about this time vacant for seven years; according to other authorities, from three to three and a half years. S. Marcellus was a Roman by birth, the son of Benedictus, and lived in the Via Lata. He founded the Catacombs of Priscilla on the Via Salaria, and created twenty-five new *tituli* or Christian parish churches. He became a Christian about the time of the Emperors Galerius, Maximian, and Constantius Chlorus. He was savagely flogged and expelled from the city. This is proved by his epitaph. He appears to have returned shortly afterwards, and to have been condemned to labour in the public stables, where he died. He was buried in the cemetery of Priscilla (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, January, vol. ii, p. 3; Duchesne, *Liber Pontificalis*, vol. i, p. 164).

anastase. The cardinal of seynt lauens in damasco. The cardinal of seynt marc. The cardinal of seynt martyn in montibus. | These be þe uii þat serue to seyn paules cherc. The cardiuale of seint sabine. The cardinal of seynt prisce. The cardinal of seint balbine. The cardinal of þoo seyntis nerei & achillei. The cardinal of seint sixte. The cardinal of seint marcelle. The cardinal of seint susanne. | These be þe uii cardinal prestes þat serue at seint laurens. The cardinal of seint praxed. The cardinal of seint petir ad uincula. The cardinal of seint laurens in lucina. The cardinal of seynt cruces at ierlm̄. The cardinal of seint steuene in celio monte. The cardinal of seynt jon and paule. The cardinal of quatuor coronatorum. | These be þe f. 404r uii cardinal þat serue at seint / mari maior. The cardinal of þe cherch dedicat to þe xii apostles. The cardinal of seint ciriac in þe bathis. The cardinal of seint euseby. The cardinal of seynt potencian. The cardinal of seint uitale. The cardinal of marcellini and petri. The cardinal of seint clement. | These be þe cardinal deknes ordeyned to be ministeri of our̄ fader þe pope\* in noumbir þere be xui. The cardinal of þe cherch of our̄ lady called in dominica or ellis in nauicellis he is þe first and archdekne of his felawis. The cardinale of seynt lucie wherch stant in þe gret paleis fast bi septisolum. The cardinal of seynt mari noue. The cardinal of cosme and damiani. The cardinal of seynt adriane. The cardinal of seynt george. The cardinal of seint mary by þe grek skole. The cardinal of seint mari in porticu. The cardinal of seynt nicholas in carcere. The cardinal of seynt aungel. The cardinal of seyn eustas. The cardinal of seynt mari iu aquario. The cardinal of seint mari in uialata. The cardinal of seint agas. The cardinal of seint lucie wherch is cleped in capnt snburre. The cardinal of seint qwirit.

Off þe stacion at s appollinař. xlivi.

Thursday in passion weke is þe stacion at a cherch cleped seint appollinar.<sup>1</sup> This same was disciple on to seynt petir and whan his maystir had lerned him þe lawe of god he sent him to rauenne to preche þere þe cristen feith. Whan he was come to rauenne he holid a grete lordis wif of greuous seknesse and aftir baptised both hir and hir hnsbond. The iuge of þe cite hering þis sent aftir him and ccompelled him to offir to þe goddis but he wold not consent for he saide on to þe iuge þat it had be mech bettir þat gold and þat siluyr wherch hing be fore þe goddis to spend it in clothis in mete and in

<sup>1</sup> The church of S. Apollinare was constructed near the Stadium of Severus, and is known to have existed under Hadrian I. It was called *de Archipresbyteratu*. The present church is an entire reconstruction of Benedict XIV (Armellini, p. 136; Marucchi, p. 501; Nibby, p. 106).

drynk for sustenauns of pore men. Tho comauanded þe iuge to his ministris þat for þis blasphemē a geyn heī goddis þei schuld bete him with battis as long as þei founde in him ony lif. So half ded half ou lyue þei left him his disciples cam þan and caried him to a womannes hous þt was cristen þere with inne ui monthes he was mad hool. Than went he to a cite þei clepe classensis wher he cured a noble man whech myth not speke and a ȝong mayden he delyuered fro a wikkid spirit whech was with inne hir. For þese myracles þere weī turned on to þe feith of our̄ lord crist mo þan u hundred men wherfor þe payuemes bete him with grete battis forbedyng him þat he schuld not reherse þe uame of ihū. He for febilnesse lying on þe erde rehersid euyr þe more þe blessed name ihū. Tho mad þei him to go with bare feet up on brennand coles where he prechid with grete constauns þe uame and þe ȝerti of our̄ lord ihū. Than banched þei him þat cite. Iu þat tyme þe duke / of rauenne had a doutyr greuously seek he sent for apollinare f. 404 v þat he schuld cure his doutyr and at þe first entre of þe seynt þe doutir was ded. Than saide þe duk. I wold þou had neuyr entred myn hous for at þi comyng þe grete goddis ar wroth with me þerfor is my doutyr ded. Appollinař answerd on to þe duk. Drede þe not but o þing graunt me þat if þi doutyr lyue þou schalt not let hiī to serue him þat mad hir. Aftir þe faderis graunt þe mayde roos up heyl and sound with outen ony maledye. The emperorū of rome herd of þese meruelous werkis whech were wrout be appollinař comauanded his officeres þat þei schuld compelle him to do sacrifice on to here goddis or ellis þei schuld banych him þe cuutre. Aftir many passiones and tribulacioues þis holi man was councelled of cristen men for reformacioun of his helth to dwelle for a tyme a mongis myselles<sup>1</sup> wher he was aspied and neuly so betyn þat with inne uii dayes he sent his soule to his maker.<sup>2</sup>

<sup>1</sup> The meaning of this word is obscure. One possible derivation is from *miselli*, poor, miserable folk, from which our word *measly* comes; the same word *misellis* occurs in Capgrave's *Life of S. Gilbert of Sempringham*, E. E. Text Society, No. 140 of 1910, ch. iv, p. 67, l. 31; the meaning given in the glossary of that work is 'lepers'. (In the Middle Ages this term 'measly' was synonymous with lepers.) The difficulty arises: would his friends have counselled him to dwell for a term with people of this description, 'for reformation of his health'? There is a French word *museil*, which means one who muses, a contemplative person, which term would readily apply to hermits. Again, S. Apollinaris is believed to have visited Burgundy at some time or other, and therefore may have lived at Mussy-l'Évêque in that province. After he left Classis, however, he went to Dalmatia, and thence returned to Classis only to be martyred there. The word Moslim or Mussulmen is out of the question, as it is not found so early; in fact, our chronicler always uses the word 'Sarsines', or Saracens. One possible explanation is suggested in the following note.

<sup>2</sup> S. Apollinaris was the first Bishop of Ravenna, where he was sent by S. Peter to preach the Gospel. As he came from Antioch to Rome with the Apostle in the reign of the Emperor Claudius he is believed by some to be by birth a citizen of Antioch, and to have been one of the disciples. The Bollandists fix the date of his mission to Ravenna

Off þe stacion at saint steuene in celio monte. cap xlvi.

Friday in passion weke is þe stacion at a cherch of seynt steuene whech stant in a hiff þei clepe there mons celius.<sup>1</sup> This hiff was famous be fore crist for a grete conqwerour cleped tullius hostilius dwelt þer and a famouse poete alsoo had his dwellyng þere. On þis hiff sted a temple consecrat to swech goddis as þe poetes clepe faunes. But seynt ierom and oþir cristen clerkis wriþin þat þere be certeyn spiritis whech apperen sumtyme in forme of men sumtyme in oþir forme and mad certeyn toknes be whech toknes men knew þingis þat schuld falle aftirward. And þei þat appered þus and spoke not were cleped faunes. Oþir weþ þere and spoken half hors half men as a man may rede be þe auctorite of seynt ierom in þe lif of seynt antonie wher he seith þat on of hem was taken in constantines tyme and brut qwik to grete alisaundr where al þe puple sey him. Tho deyed he and was salted and caried on to antioche þat þe emperour myth se him. But now to purpos. This temple sumtyme dedicat to þese faunes is now consecrat in worship of seynt steuene and þis was þe cause as I suppose for he had be fore no special place in rome dedicate to him ferþer mor I haue red in summe cronicles þat seynt sebastian destroyed þe fals maumentes þat stood in þat temple and aftir þe grete persecucion of diocleciane & maximiane whan þei weþ ded cristen men halowid þis temple to seynt steuene. This same seint is worþi

as occurring in the year A.D. 46. S. Peter Chrosologus (Chrysostom), Bishop of Ravenna, says (*Serm.* 128) that S. Apollinaris had on several occasions shed his blood for the faith, and had desired nothing so much as to die for it, but that our Lord had kept him long in the service of the Church, and had not permitted him to be condemned to death by his persecutors. From this many say that he never suffered martyrdom, but the *Mart. Rom.* calls him martyr, and fixes the date of his death as July 23, A.D. 75, in the reign of the Emperor Vespasian. S. Apollinaris preached in many lands: in Lombardy, in Moesia, in Thrace, and on the Danube. His travels in Moesia may possibly have given rise to the word 'myselles' (see preceding note) (*Stadler, Heiligenlexikon; Acta Sanctorum*, July, vol. v, p. 328).

<sup>1</sup> S. Stephen in *Celio Monte* is the church on the Caelian now known as S. Stephen the Round. But the latter name (np to the twelfth century) was given to the small round church (Temple of Vesta) near the church of S. Maria in Cosmedin on the banks of the Tiber, which was first dedicated to S. Stephen, and afterwards to S. Maria del Sole. The codex of Turin, that of Camerarius, as well as that of Signorili, all agree on this point; when the church was visited by Alexander VII, we read: 'ecclesia S. Stephani rotundi supra flumen.' But after the name was changed, the term *rotundus* was applied to the church on the Caelian. The date of the construction of the latter is the subject of some controversy. It is said to have been built by Pope Simplicius in the fifth century. Armellini does not agree with those who believe the building to be originally pagan, but is of opinion that it is a Christian work, both in plan and construction. He quotes Huehnsch, *Die altchristlichen Kirchen*, pp. 36-7, in favour of this view, to which De Rossi in *La Basilica di S. Stefano rotondo*, Rome, 1886, also adheres. Marucchi, on the other hand, is inclined to think that it was part of the *macellum magnum* (Adinolfi, i, p. 336; Armellini, p. 631; Marucchi, p. 219; Nihy, p. 727).

ful mech worship for he was þe first martir þat deyed for crist he cam at it semeth of a ful good stok for he þat fond þe crosse at coartacion of seynt helyn was broþir to seynt steuene. First hith he iudas and whan he was conuerted by þo grete / miracles do be þe crosse seynt helyn mad him to be f. 405 r cristen, and cleped his name qwiriak.<sup>1</sup> We fynde eke in elde annuales yat he was aftir þat chosen bischop of ierlīn. We rede eke of seint steuene þat his hed is at cane. For at þe last sege of ierlīn a monk cleped odo a normaunt of birth cam fro ierlīn to rome & what for letteris of lordis þat he brout what for grete þingis þat he ded he gat seynt steuenes hed and brout it on to cane. This was do þe ȝere of ouȝ lord as ouȝ cronicles sey a mȝ lxxxvii.

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Off þe stacion at s ion portlatin. cap. xlui.

Satirday of palme sunday þe uigil is þe stacion at a cherch dedicate to seint ion euangelist we clepe þe fest Jon portlatin, for pere is a gate in rome cleped porta latina and fast by þis gate on þe rith hand is a litil chapel where þat þis ion euangelist was put in a tonne of brennyng oyle.<sup>2</sup> Whi þis gate is cleped porta latina for þat strete goth to a lond whech is cleped þe latyn lond for þere be gan þe latyn tonge. On þe opir side of þe strete is sette a faiȝ cherch in worship of þis same seynt but it is but seldom open for þere be no dwelleres þeron. In þis chapel is an auter and undir þe autere a hole wheñ men crepe þorw for grete cause as summe sey þere for as oftyn as a man goth þorw so often he delyueryth sum soule fro purgatory. In þt same place suffered jon þe euangelist his martirdam. He prechid first in asie and þere be cause he wold not cese of preaching þe gouernouȝ undir þe emperouȝ domiciane put him in prison and sent a lettyr on to þe emperouȝ whech dwelt þan at rome in whech lettir he informed him þat he had on of

<sup>1</sup> There is some confusion about S. Judas Quiriacus (Cyriacus), Bishop of Jerusalem. He was probably not the S. Cyriacus converted by S. Helena, and said to have been martyred by Julian the Apostate; it is known that there was no bishop of that name in Jerusalem in Julian's time. Some authors therefore make him Bishop of Ancona, where he is now the patron saint of the city. But there was a Bishop Judas—who was killed in a rising of the Jews about the year 133—under the Emperor Hadrian. He possibly assumed the name Quiriacus, on account of the detestation in which his own name was held by Christians. He is mentioned by Theodoricus Pauli as having suffered martyrdom in Hadrian's reign (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, May, vol. i, p. 439).

<sup>2</sup> S. Giovanni a Porta Latina is a very ancient church, founded by Pope Gelasius I in the fifth century, rebuilt by Hadrian I in 772, and again restored in the twelfth and sixteenth centuries. According to Crescimbeni (*Storia di S. Giovanni a porta Latina*, p. 203 sq.), Leo II attached it to S. John Lateran. From Lucius II to Boniface VIII it belonged to the Benedictines; it was then transferred to the Trinitarians, and now belongs to French Franciscans (Armellini, p. 272; Marucchi, p. 170; Duchesne, *Liber Pontificalis*, p. 508; Nibby, p. 269).

þe disciples of crist in prison whech disciple hith Jon a man he seid of meruelous *conuersacion* for a wicch he was as he seid ful of sorsry a defiler of holy places a despiser of þe grete goddis. Domician wrot on to þis president a geyu þat he schuld send him to romc. Thus cam he to rome & prechid iu þe grete halle at lateranensis and for his preaching was despised of þe romaues. For first þei mad al þe hef of his hed to be schaue lich a fool þan put þei him in a tñne of brasse ful of boiling oyle wher he skaped be grete miracle for he went fro þat tormentrie as his lif saith a noynted aud not hurt. This miracle meued so þe emperouř þat he wold not sle him but exiled him iu to pathmos. The romanes as we fynde write were not wroth for þat þe apostoles prechid of crist and of his grete werkis for þei refused no god but receyued all goddis of all naciones of alle sectis on to worship. But þis was cause of hef rebellion a geyn crist for þei had mad a lawe þat no man schuld be receyued as for a god but if it were first approbat a mongis þe senatouris.

f. 405 v And be cause þe apostoles prechid of cristis deite er tyme þat he / was approbat for a god a mongis hem þis was cause of her indignacion. A noþir cause was þere for þei saide<sup>1</sup> was a proud god for he wold be god a lone and receyue nou oþir on to felanchip of his deite. But now to our first purpos. The modir of Jon þe euangeliste salome whech was on of þoo women þat folowid crist in his preaching herd sey þat hir sou ion was in prison at rome cam to rome for to se him and conforde him. But er sche cam iou was exiled and sent forth to pathmos. Tho went sche in to campanie a cuntrie of itayle þer deyed sche and was biried fast by a cite þei clepe uerulane.<sup>2</sup> Aftir for grete miracles þat sche ded and eke for appering of james hir son whech saide to a holy man in reuelacion þat it was goddis wil his modir schuld ly in moþ solempne place sche was lift up and translate to þe cite.<sup>3</sup>

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Off þe staciou at laterauensis. cap xluii.

On palme sunday is þe stacion at seynt ion laterauensis of whech cherch is seid mech þing be fore and fewe memoriales left to rehers hef. This mech we sey þat it is þe use of cristen men to be gadered at her modir cherch þat day and be þer in þat solempne procession whech crist exaumped him selue and be cause þat þis cherch is þe eldest cherch of þe world þerfor is it convenient þat þis solempne procession schuld be at þe eldest cherch. This procession was first begunne þe oure lord and continued be þe apostoles on to þe

<sup>1</sup> ‘he’ or ‘christ’ omitted here in MS.

<sup>2</sup> Veroli.

<sup>3</sup> Nothing is known of S. Salome, mother of S. John Evangelist and S. James, except that she was one of the pious Galilean women who purchased spices for our Lord’s body, and was an eyewitness of His crucifixion and resurrection. It is believed that she died at Jerusalem (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, October, vol. ix, p. 435).

tyme þat þei deyed and so forth be succession of oþir faderes þis good usage is come to us. For seint austin ȝeuith us swech a reule in his book de moribus ecclesie þat alle þoo good usages wher ar worship to god and encrees<sup>1</sup> whan we can not se hem groundid in scripture we schul suppose þat crist taut hem his apostoles and þei taute hem oþir faderes and so is þe good custome come down to us. I sey not þis for cause þat þis procession is not in scriptur for I wote wel þe gospell telleth full pleyn who crist cam to ierusalem and who þe puple with grete worship receyued him. But I sey þis þat we fynde not in scriptur þat þe apostoles kept þis procession aftir þe deth of crist in places where þei abod þat tyme of þe ȝere and ȝet is it ful likly þat þei ded so. I may be leue eke þat be cause seyt gregory sette þe seruyse of þe cherch in order þat þis same day at þis same cherch he sang þese newe songis and said þese noble orisones now used in þe cherch and so ordeyned þat þe stacion schuld ȝerly be kept. We rede of o certeyn addicion to þis seruyse mad be a noble man called theodulphus bischop of orgliauns þat he mad þese uers Gloria laus & honor &c.<sup>2</sup> The cronicle tellith of him þat he was accnsed falsly on to þe emperouř lodewyk of certeyn defantes and þe emperouř in grete ire comaunded him to prison at angoye. Happed of palme sunday þe emperouř to be pre/sent in þat<sup>3</sup> and in pro- f. 406 r cession to go forby þat same hous in whech þis bischop was in prison. Tho þis bischop loked out at a wyndow and asked silens and þese uers whech he had mad be fore he sang with so grete melodye þat þe emperouř meuyd of pite comaunded him to be delyuered fro prison and restored to his dignite.

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Off þe stacion at seint praxede. cap xluiii.

The moneday aftir palme sunday is þe stacion at seyt praxedis a faircherch it is and a place of munkis annexid þertoo.<sup>4</sup> This seyt praxede

<sup>1</sup> 'of good' in margin of MS.

<sup>2</sup> Theodulphus, Bishop of Orléans, lived at the end of Charlemagne's reign and the beginning of that of Louis le Débonnaire. He was bishop at the time of the Council of Frankfurt in 794. He was chosen by Charlemagne to sign his will in 811, and by Louis in 816 to receive the Pope, who was coming to crown the emperor at Rheims. The incident mentioned by our author is fully described by Moreri. Theodulphus died about 821 or 822; for Jonas, his successor in the bishopric of Orléans, was sent on a mission to Pope Eugenius II by Louis in 824 (Moreri, *Dictionnaire historique*).

<sup>3</sup> ? city.

<sup>4</sup> The church of S. Prassede is said to have been huilt on a property belonging to the family of Pudens. The title is first mentioned about the end of the fifth century. It was largely restored in the ninth century by Pascal I, to whom we owe the mosaics. It was also repaired by S. Carlo Borromeo, who was titular of the church, and finally restored in the eighteenth century (Adinolfi, ii, p. 129; Armellini, p. 555; Marucchi, p. 323; Nihby, p. 670).

was sistir to seynt potenciane a rich woman a louer of god a grete refrescher of pore men. This cherch was hir halle and in þe myddis was a welle whech welle sche and hir seruauntes filt o day with blood of martires þt were ded for crist.<sup>1</sup> The well is now closed with a round ston and grated a boute with irun. We rede in þe cronicles þat in þis praxedis cherch ly byried ii m̄l martires and iiiii hundred. This is writyn in þe marbil as we come in at þe dore. There is eke a chapell on þe rith hand with an auter in whech auter lyth seint valeyntyne<sup>2</sup> and undir þe auter is a pes of þat pile to whech crist was scorgid. It is a metȝerd of length þe fairest blew marbiff þat ony man may se. Ther sei we in þe sacristic a fayr uernycle whech seynt petir ded make as þe abbot seid to us and kept it al his lyf but whan he deyed he ȝaue it to þis mayde and many oþir þingis. For þere is a grete pees of þe holy crosse mor þan a fote long and ii unch brood and a unch þik in schap of a crosse with his transuersal and his standard. There be eke iii of þoo þornes þt were in cristis hed þei be white of colour and too unch of length. This same day eke is þe stacion at a noþir cherch dedicat to þese seyntes nereus and achilleus.<sup>3</sup> These to men conuerted an holy mayden on to crist whech hith domycelle. This mayde was nes to domician þe emperouȝ and for hir hie kynrod hir beute & hir good aray sche was desired of a ȝong lord cleped aurelian for to be his wif but þese too men þat were hir cubiculeris and baptizid of seynt petir sterid here lady þat sche schuld no husband receyue. The preisid on to hir þe grete uertu of virginitate þe grete mede þat longith þerto in heuene. Eke þei told hir of þe grete daungeris in mariage of þe onstedfast loue be twix sum men and

<sup>1</sup> S. Praxedis was daughter of Pudens and sister of S. Pudentiana. She lived a life of piety and charity; caring for the imprisoned and persecuted Christians while they lived, and collecting their remains and burying them when they were dead. She sold all she possessed to give to the poor, and died in peace (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, May, vol. iv, p. 296).

<sup>2</sup> The S. Valentine here referred to was a priest, who suffered martyrdom in the reign of Claudius (*Gothicus*). The martyrdom took place in Rome before the Porta Flaminia. For centuries there was a church near the spot dedicated to him, in which his relics were preserved. This church was founded by S. Julius, Pope, and restored by Theodore; in the seventeenth century only a few ruins showed where it had once existed (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, February, vol. ii, p. 751).

<sup>3</sup> The church of SS. Nereus and Achilleus was originally known under the name of the *Titulus Fasciolae*, from a *fasciola*, or bandage, which fell from a wound on the foot of S. Peter during his flight from Rome, after his escape from the Mamertine prison. It is first mentioned in an inscription of A.D. 471, which relates to a priest who was the father of Felix III. The church was restored by Leo III about 800; the mosaics are of his period. At the end of the thirteenth century the church was almost abandoned, and the principal relics were removed by Gregory IX to S. Adriano. About the end of the fifteenth century Sixtus IV repaired it, but it again fell into decay. Finally it was restored by Cardinal Baronio in 1597, and the relics were brought back with great solemnity (Armellini, p. 467; Marucchi, p. 163).

here wiues who þat men in her wowyng þat trete ȝong women in þe best maner aftirward rebuke hem and bete hem in þe werst<sup>1</sup>. Sche answered on to þe suasions of þese men & seid sche had good mynde þat hir owne fader was ful gelous & þat sche wist hir modir haue ful many an heuy day. In þis pleyng be twix mariage and uirginite sche consentid to þese men both to receyue cristendam and eke to kepe hir bodi clene. / He þat wold a f. 406 v weddid hir aspied þis and compleyned to þe emperouř so be his comaundment þe maide with hir councellouris were exiled on to an yle þei clepe ponciane. Aftir were þei all iii slayn for our lordis cause þe too men lost her hedes þe uirgine was sperd in a hous with oþir maidenes and brent with impetuous fyř.<sup>2</sup>

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Of þe stacion at seint prisce. ca<sup>m</sup> xlix.

Tewisday in palme weke is þe stacion at a cherch dedicate to seint prisca uirgin and martyr. Ther is a place undir þe ground wher seint<sup>3</sup> ofte tyme saide masse & þere is schewid his stolc & his girdil and many oþir relikkis.<sup>4</sup> This mayde was bore in rome doutir to a consul fayr of body fayrer in soule. In claudius tyme þe emperouř died sche for confession of þe feith. Whan sche was brout first be for þe emperouř he had merueyle of hir beute and swech wordis he seid on to hir. O god appollo grete is þi myth þat can make so fayre a creatur to þe plesauns of man. Thoo he enqwirid of hir religion. Sche saide on to him þat euery day sche mad offering on to hir god with outen spillyng of blood. He undirstood not hir wordis but mad hir to be led in to þe temple of appollo þere to make hir offering. Sche cam to þat

<sup>1</sup> ‘gise’ in margin of MS.

<sup>2</sup> S. Nereus and Achilleus were servants of Flavia Domitilla, and were baptized by S. Peter together with her, her mother Plautilla, and two maids. The cause of their martyrdom appears to have been their conversion of their mistress, who was betrothed to one Aurelian. She was in the habit of spending much time on her toilet and the care of her person; one day Nereus said to her: ‘O Domitilla, how happy wouldst thou be, wert thou to spend as much time in beautifying thyself for thy heavenly bridegroom.’ This speech impressed the maid, and eventually she joined the Christian faith, taking vows of lifelong chastity. All three were exiled to Ponza near Terracina, and were martyred there by the Consul Memmius Rufus. Their bodies were brought to Rome by S. Auspicus, and buried on the property of S. Domitilla in the Via Ardentina (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, May, vol. iii, p. 4; vol. vii, p. 707).

<sup>3</sup> ? peter.

<sup>4</sup> The church of S. Prisca is believed to be on the site of the house of Aquila and Prisca, where S. Peter is said to have preached and baptized. The *Titulus Aquilae et Priscae* is found in the fifth century, and an abbey of Greek monks was attached to it later. The church was consecrated by Pope S. Eutichianus in 280, restored by Hadrian I in 772, and by Callixtus III about 1455. Cardinal Giustiniani repaired it from the designs of Carlo Lombardo of Arezzo; finally, Clement XII altered it to its present form in 1734 (Armellini, p. 560; Nibby, p. 675; Marucchi, p. 180).

place wherre appollo was honowred swech a orison sche mad þere as it is reported. Ioye be to þe fader of heuene on þe I calle and þe I pray þis place þat is used with mech onclennesse ageyn þi worship and þi comaundment þou with þi myty hand distroye þat þe emperorȝ may know and all þe puple þat we schuld not worcheþ but only þe. Sone aftir þese wordis weſt saide a non þe erde schoke many houses of þe cite broke but specialy þis appollo fell down smal as sond þe þird part eke of his temple fel down with him. Tho comaunded claudius þat þei schuld bete hir. In heſt betyng sche þankid god. Blessed be þou lord sche saide þat hast ordeyned euyrlastyng mede to hem þat trost in þe. A uois was herd fro heuene in þat same tyme whech saide. Comfort þe doutir in god for aftir schort peyne folowith long reward. Many tormentryes suffered þis mayden betyn nakid with scorgis rased hir body with hokys and euyr þe next day was sche found hool put a mongis wilde bestis and not hurt in þe myddis of a grete fir and not brent. Alle þese tormentries suffered sche with gret paciens. Last of alle sche lost hir heed for cristis loue and wan heuene ioying þere with crist hir lone.<sup>1</sup>

Off þe stacion at seint maria maior. cāl.

Wednysday in þat weke is þe stacion at seyt mari maior of whech place we haue spoke mech for we had a special chapetȝ perof whan we spoke of þe uii principal cherchis also on þe wednysday in þe first weke of lenton whan þe stacion was þere. Now for to reherse ony þing þat is seide be f. 407 r fore but if<sup>2</sup> hane sum newe circumstaunce or sum newe / addicion is but neyn. For þis cause I wil reherse here a short chronicle whech gregorius turonensis<sup>3</sup> tellith in worship of oure lady to þis ende þat euery w̄ man or woman whech is bysi to edifye ony hous or oratorie to hir worship doþ to hir and to hir son ful grete plesauns. The story is þis. He seyth þat

<sup>1</sup> S. Prisca (Priscilla) was the daughter of a Roman of consular rank, and is the proto-martyr of the West. She is believed to have suffered at the early age of 13, during the persecution of Claudius. On her refusing, even after torture, to worship heathen gods, she was taken out to the third milestone of the Via Ostiensis and there beheaded about the year 50. Here she was buried, and her remains were translated to the church named after her by Pope S. Eutichianus (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, January, vol. ii, p. 183).

<sup>2</sup> ? I.

<sup>3</sup> Gregory of Tours was one of the most famous bishops and writers of his day, and flourished in the sixth century. He succeeded Euphronius as bishop in 572 or 574, and was present at the Synod of Paris in 577. He made a pilgrimage to Rome, where he formed a friendship with S. Gregory; he died on Nov. 17, 595. He wrote a history of France in ten books, many other works on the lives of the saints, and some theological commentaries. According to Moreri the best edition of his works was that by Dom Thierry Ruinart, Benedictine, in the year 1699 (*Dictionnaire historique*).

gret constantyn biggid a ful solempne cherch in constantinople in worcheþ of our lady. The disposicion of þe place asked grete pileres and hye to beþ up þe werk. Now was it þe usage þan and so is ȝet at rome þat þei mad no piler in no swech solempne werk but al of o ston. For a man may se þese pileres at þis day too fadum a bout and more and of fifti fete hy or mor and al of o ston. Swech stones had constantyn ordeyned for his costful hous and whan þei were redi to be rered þei mad redy her trises and heþ pullynnes lynes and robynnettis but þe pileres myth not be reisid. There was grete care be twix þe werkme so þe maistir of hem a deuoute man of lyf as it is writin prayed on to our lady specialy þat sche schuld send good speed on to þis werk for it was mad in honour of hir. The nyth folowyngh sche appered on to him and bad him go on to þe petite skole þere beside outh of þat skole sche bad him chese ~~eute~~<sup>1</sup> iii fauntes<sup>2</sup> for þei thre and he schuld reise up þese pileres with outh ony more help þus sche behite him. The mason ded hir comaundment and aft þing came to hande as he wolde. Here may men se þat edificacion of swech houses in erde plesith þe seyntis in heuene and þat may we know be þis tokne whan þei hem selue wil send help þertoo.

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Of þe stacion at seint jon lateranensis. li.

On maunde þursday is þe stacion at seint jon laterancnis and a grete cause whi for þere is þe bord on whech crist mad his maunde of þis mater þan wil we speke in þis capitle for we haue said be for of þis cherch al þat euyr we can. Crist be fore his passion comaunded too of his disciples petir and jon to go in to ierlm be fore him and ordeyne þere for his soper þat he with his disciples schuld ete þe paschal lomb er he departed fro hem. He sent hem to a man in þe cite whos name þe euangelistis expresse not but oure elde clerkis sei þat he was on of cristis disciples and þis euydens þei make þerfor þat crist bad hem sey þe maistir sent hem þidir. Be þis general message þei sei is undyrstand þat þis man þat held þis hous was on of hem þat beleued in crist. For it was a comon use a mongis his loueres for to sey our maistir was þere or our maystir said soo. This name was singlerly appropriat on to him for he forbade þat non of his disciples schuld clepe opir maistir on was heþ maistir he saide whech is in heuene. The tokne whereby þei schuld know þis man wher crist wold suppe he told hem on þis maner. Whan ȝe come in to / þe cite he seid ȝe schal se a man be f. 407 v fore you with a uessel of watir in his nek. Folow him and in what hous þat he entreth sey to þe man þat oweth þe hous þat þe maistir wil þat he

<sup>1</sup> 'oute' struck through and interlineated in MS.

<sup>2</sup> 'fauntes' = children.

shew þou þe place wher he schal hold his soper. Thus as þei saide þei fond and all þing was arayed as her maystir prophecied. It was a ful godly sith to se our lord ihū with his xii come down in to þe cyte. It is to suppose þat summe of þe lxxii disciples were þer to do seruise on to our lord and to þo xii. For we rede in seynt marciales lif<sup>1</sup> þt þis same marcial was on of þoo disciples whech was þat nyth with our lord in þat same hous and ordeyned for þe soper whech was made þere. We rede þat he hrout all þe watir with whech crist wasched þe apostoles feet whan þe mete was redy. Jon þe euangelist as sum men write cam to our lord for he was most familiar with him and saide on to him. Set ȝe may suppe whan ȝe will. The hord þat þei ete on was not fer fro þe ground as summe men writyn for þei hem self sotyn on þe ground at her soper for þis was þe usage in elde tyme and ȝet it is in þe lond of palestin whech ierusalem standith as many laboured men sey. But who so euyr it be at þis day it was so þanne as we fynde writyn. The bord þat þei ete on was sware mad of dyuers peses & þe mesure of euery sware as honauentur de uita christi seith was too braches and iii fyngeris. A hrache in ytaile is called a mesure with whech þei mete cloth and of our mesure I hald it iii quarteres of a ȝerd so þe swares of þis hord on every side we're in mesur a ȝerd and half and a handful sauе a unch þat is to sey iii unch. Thus sete þei iii on ech side and ion in cristis lappe and all cte þei of o disch and as we seide be for þis same bord is at þis same cherch of whech we speke now.

Off ye stacion at seynt cruce. caplī lii.

On good friday is þe stacion at seynt crucis where þat a grete partie of þe crosse is schewid and be cause þat in many cuntres of þe world ar schewid peses of þe holy crosse and men haue merueyle who swesch a tre schuld extend him selue in to so many partes, eke as grete merueyle haue þei þat þo peses he not lich for summe haue o colouř and summe haue a noþir, þese doutis of þese men causen me to declare here þis matere. As for þe first I rede in þe lif of saint heleyne þat whan sche had founde þe crosse sche mad certeyn peses to he cut of and þoo hrout sche to rome to hir son with many opir reliques so þat it semeth þe tre was grete and myth he dyuyded

<sup>1</sup> S. Martial was the first Bishop of Limoges. One version says that he died in the latter half of the third century, and that he was contemporary with the Emperor Decius; this statement is to be found in the history of Gregory of Tours (*Hist.*, i. 28). The account here given of him by our chronicler is open to doubt; the question has given rise to much discussion. The Bollandists leave it open, and say that S. Martial lived either in the first or in the third century (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, June, vol. v, p. 535).

in to many partes. I rede alsoo in elde bokes þat whan a pese was cut fro þis tree þe tre grewe a gayn on to þe same quantite it was be fore. God our lord hath multiplied so many / dyuers þingis in þis world and it is f. 403 r lesse merueile þouȝ he werk þe same maner in þat tre whech was instrument of our sauacioun. As touching þe oþir mater of dyuers colouris of þis tre þe schal undirstand þat þe crosse was mad of iiiii sundry trees þat is to sey palme cedre cipresse and olyue. A uers of elde faderis tyme berith witnesse of þis ligna crucis palma cedrus cypressus oliua. He seith þus þe trees of þe crosse weȝ palme cedre cipresse and olyue. Whech was þe standard whech þe transuersale or whech þe title is ful hard to know but I wil reherse þouȝ myn opinion. The oliue was þe hi tre þat stood up rith and bare al his body. This is þe cause whi þat I suppose so for I rede þat seth schuld a brout þe sed þerof fro paradise and at þe comaundment of þe aungel whech tok it him he sette it on his fader graue whech was adam. I rede eke þat þis tre was hew be salomon to be a bem in þe temple but it wold not acorde. I rede eke þat þe queen of saba whan sche say þis tre schie proficied þerof and seid þat a kyng of þat lond schuld be hanged on þe same tre. Than for þe gretnesse of þe tre be cause he-was<sup>1</sup> he was ordeyned for a bem I be leue uerily þat þis was þe tre of þe crosse þat stood rith up. Ther was a stok also sette in þe erde as we rede and in þis stok was a gret morteis in whech þis long tre stood þe more sikir. This stok was of þe cedre as we suppose for þis cause for þe cedre wil neuyr rote þerfor þei sette þat tree in þe ground wenyng þat þe crosse schuld a stande be many agis to bere witnesse þat swech a man for treson was ded at ierusalem. This seid þei and purposed þat hated crist but ouȝ lord turned þe mater an oþir wey. For whan þei sei in who grete deynte cristen men had att þoo þingis þat touchid his body a non of pure enuye þei hid hem att. The cipresse for it is swete of sauour was þat tree to whech þoo blessed handis weȝ nayled. The title a boue in whech was writyn in iii maner langages ihc nazarenus rex iudeorum was mad of þe palme þat haue we red in elde bokes for all uictores weȝ wone to ber þe palme aftir her uictori and be cause crist had conqwered þan all þe power of helle þerfor þei sette þis tre al a boue in tokne of uictorie. His enmyes sette it not to þat entent but god stered hem to sette it soo þouȝ it weȝ a geyn heȝ entent. Heȝ haue we expressid þe parties of þe crosse as we myth if ony man haue sey ferþer in þis mater we grucch not þow our sentens be leid be side and bettir be receiued. Of þese four parties of þe crosse spekith þe holi apostil paule ad eph-3, loke þe be roted and grounded in charite he seith þat þe may comprehend whech is þe length and þe brede þe heith and þe depnesse.

<sup>1</sup> ‘he-was’ struck through and interlineated in MS.

Up on þis seith seint austyn þat cristis hed was sette hie on þe crosse þat  
f. 408 v a cristen man schuld euer a mongis all / oþir þingis haue his hert most  
specialy lift up to heuene. In þe brede of þe crosse wheþ cristis handis  
were nayled is undirstand as he seith þat oure werkis schuld be in þe  
honouř of crist. The length of þe crosse causeth in us þat euene as þe body  
of crist had þere his tormentrie so a cristen man schuld suffir sumwhat for  
þe lone of god and remission of his synnes. The stok be neþiu whech is hid  
in þe erde maketh ns to be leue þat ouþ lord hath do mor for us þan we  
can conceyue.

Of þe stacion at seint ion laterane. cap̄ liii.

Satirday on pas euene is þe stacion at seyt ion laterane and þere is leid  
an ymage of crist in a graue and mech oþir þing doo to þe worship of cristis  
sepultuř of whech sepultuř we wil sey sumwhat to edificacion of þe rederes.  
Aftir tyme þat crist was ded ouþ lady and maudelen and hir too sisteris &  
jon euangelist a bood stiſt be þe crosse and þere abood til knytis cam and  
broke þe thies of þe too þeues and on to þat tyme þat longius had pnt  
þe spere on to cristis hert. Aftir þe knytis were goo þei abode stille til  
ioſeph abarimathia & nichodemus and oþir mo com with ladderis and oþir  
instrumentis to take ouþ lord down. Joseph took down þe rith hand and  
nichodemus þe lift þus losed þei all þe body and leid it on þe gronnd and þe  
hed in ouþ lady lap and maudelen sat and kissid þe feet. Longe it was or  
þei coude gete leue of ouþ lady for to biry him. But at þe last be instauns  
of jon sche suffered him to be byryed. The sepultuř of crist was a ronnd  
hous hewyn in a hill of ston whech ston was in his ueynes sumwheþ red and  
sumwheþ whit. The hous was no hier þan a man myth touch with his hand.  
On þe est side was þe entre þerto on þe north side was a graue mad be craft  
mete for a mannes body uii fete of length and iii span fro þe paument.  
This was mad for ioſeph and in þis was crist layd. Aftir þat crist was  
biried ioſeph abarimathie desired þat ouþ lady schuld go dwelle at his hous  
but hir conncell þoute it was to fer fro ierlm̄. Than desired mary maundelen  
to haue ouþ lady on to hir herborow sche alleggid a gret allectyf<sup>1</sup> þat it was  
þe principal loggind of crist. To þis wold not jon consent to whom ouþ lady  
was comended for he seid it was mor̄ connenient þat sche schuld be loggid  
in þe cite for þis canse for þei had told her frendis before whan þei went to  
þe crosse þat þei schuld come to þe cite a gayn. Therfor mandelen said ion  
I hope þou wilt not forsake my modir at þis tyme for we wil go and be loggid  
with þe same man wheþ ouþ maistir suppid last. Thus cam þei þorw  
þe cite and many of here frendis met with hem þei saide þei were ful sory

<sup>1</sup> allective = allurement, inducement.

þat ihū was so ded ne þei wēr neuyr gilty in þe materī nc neuyr consenting þerto. Thus is crist biried and ouř lady brut on to þis hous where þat / crist had mad his maunde.

f. 409 r

Off þe stacion on pase day. cap̄ liii.

On pase day is þe stacion at seynt mari maior wheř seint gregori sang on þe same day on whech a gret myracle fel þere for whech myracle þis stacion was sette þere for euyr on pis day. Thus sede we in seint gregori lif þat on pase day he sang messe at þis same cherch and all þe puple deuoutly herd his messe. So happed it at þe last ende of masse whan he seid pax domini sit semp uobiscum whilis þe qweer was in silens an aungell with a lowd uoys answerd and said. Et cum spiritu tuo. No wondir þouȝ þis man were deuoute in his writyng whan ouř lord had so grete tendirnesse ouyr him þat he wold send aungell to do him seruye. For we rede eke þat a noþir tyme an aungell ministred at his masse as is tredded more largely in þat capitile of seint sebastian. For þis miracle was ordeyned a statute in þat cherch þat if þe pope singe þere þe qwere schal not answeiř whan he seith pax domini. And treuly wheþir þei do so euyr or nouȝ I wot not uerly but þis herd I þat at dyuers masses be note þe qwer saide all iii agnus dei with misereř nobis and not with dona nobis pacem as we do. Thus haue I descryued on to ȝow þe stacions of lenton for of þoo staciones be for lenton or of þoo þat are in hestern weke spoke not for to causes. O cause is for þe staciones in lenton ar more comendid and more used. A noþir cause is for all þoo cherchis ar stacions in lenton also sauȝ to, on is s̄cā maria rotunda, a noþir is seynt paneras and of þese both wil we speke now in þe þird part.

These be þe capitiles of þis secund part be fore. The prologue. Off þe cherch clepid seynt peteres caplī i. Off þe cherch cleped seynt paules cap̄ ii. Off þe cherch of seynt sebastian cap̄ iii. Off þe cherch cleped lateranensis cap̄ iv. Off þe cherch of seynt cruce cap̄ v. Off þe cherch of seynt laurens cap̄ vi. Off þe cherch cleped maria maior cap̄ vii. Off þe stacion at seynt sabine cap̄ viii. Off þe stacion at seynt george cap̄ ix. Off þe stacion at jon & paule cap̄ x. Off þe stacion at seynt triphonis cap̄ xi. Off þe stacion at seynt jon lateranensis cap̄ xii. Off þe stacion at seint petir ad uincula cap̄ xiii. Off þe stacion at seint anastase cap̄ xiv. Off þe stacion at seynt mari maior cap̄ xv. Off þe stacion at seynt laurens panispern cap̄ xvi. Off þe stacion at þe xii apostoles cap̄ xvii. Off þe stacion at seynt petir cherch cap̄ xviii. Off þe stacion at sc̄ā maria in dompnica cap̄ xix. Off þe stacion at seynt clementis cap̄ xx. Off þe stacion at seint balbyne cap̄ xxi. Off þe stacion at seint cecile cap̄ xxii. Off þe stacion at sc̄ā maria transtiberim cap̄ xxiii. Off þe stacion at seint uitale cā<sup>m</sup> xxviii. / Off þe stacion at seint marcellin f. 409 v

and petir cap̄ xxu. Off þe stacion at seynt laureus cā xxui. Off þe stacion at seynt mark cā xxu ii. Off þe stacion at seynt potenciane cā xxu iii. Off þe stacion at seynt sixte cā xxix. Off þe stacion at seintis cosmas and damianus cā xxx. Off þe stacion at seint laurens in lucina cā xxxi. Off þe stacion at seynt susanne cā xxxii. Off þe stacion in ierusalem at saint cruce cā xxxiii. Off þe stacion at a cherch clepid quatuor coronatorum cap̄ xxxiiii. Off þe stacion of seynt laurens in damasco cā xxxu. Off þe stacion at seynt paules cā xxxvii. Off þe stacion at seint martyn in montibus cā xxxvii. Off þe stacion at seynt eusebie cap̄ xxxviii. Off þe stacion at seynt nicholas in carcere xxxix cā. Off þe stacion at seynt petres cā xl. Off þe stacion at seyut grisogonus cap̄ xli. Off þe stacion at seint ciriac cap̄ xl ii. Off þe stacion at seint marcelle cap̄ xl iii. Off þe stacion at seynt appollinar cap̄ xl iv. Off þe stacion at seynt steuene in monte celio cā xl u. Off þe stacion at seynt jon portlatyn cā xl ui. Off þe stacion at lateranensis cā xl ui. Off þe stacion at seynt praxede cā xl ui. Off þe stacion at seint prisce cā xl ix. Off þe stacion at seyn mari maior cap̄ l. Off þe stacion at lateranensis cap̄ li. Off þe stacion at seynt cruce cap̄ lii. Off þe stacion at laterauensis cap̄ liii. Off þe stacion on pase day capl̄m liiii.

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Here beginnyth þe þird part of oþir cherches in Rome prologus.

Thus fer haue we brout our entent yat we haue descriyued all þoo places where staciones be holde in lenton now wil we telle sum notable piugis of oþir cherches in rome swesch as be famous. Our purpos was in þe beginnyng of þis werk to a mad but too parties þerof and so it is writyn but þis secund part schuld a be ouyr prolix. Therfor men councelled me of pese oþir cherches whech schul now come in hand to make a special part be him selue so schal þe werk be concluded in a ternarie for þat noumbir is halowid as we sey in our diuinite be cause our feith prechith on to us thre persones in o godhed. Our lord god alsoo hath made his ministres aungelles and sette in swesch perfeccion þat þei be distincte in to iii ierarchies and euery ierarchie distincte in to iii ordres. Eke our lord hath dyuyded al þis world in to iii parties þat is to sey asie europe and affrik. Al þis is said for þe perfec- cioun of þis noumbir iii and mech mor þing myth be seid þerof if meu wolde, specialy if þei wold take councell of a book whech ysidre mad and it is entitiled de more. The orde in þis werk folowyng schal be þis. First wil we speke of all þe cherches of oure lady whech wil com to remembrauns and þanþ of oþir cherches whech stand in fame and specialy of hem of whom

Off ~~sca~~ maria rotunda. caplī i.

There is a cherch in rome whech was clepid sumtyme pantheon now it is clepid ~~sca~~ maria rotunda \*~~or ellis sca maria rotunda\*~~<sup>1</sup> or elles sca maria ad martires. It is clepid ~~sca~~ maria rotunda for it is a round hous with oute pile~~r~~ and þat of so grete widnesse and so grete heith þat it is wondir who þei myth rere it. The sey þe~~r~~ comounly and I fonde it wrytin þere þat þei mad a grete hill of erde as brod and as hy as þei wold haue þe hous and in þis hill þei byried mech mony whan þe hous was mad, þei ȝoue þe puple leue to cary oute þe erde and for her cariage to take þe mony whech þei fond. In uery sikirnesse I sei a uout mad at rome a ful fayre hous whech is a cele~~r~~ at saient thomas hospital euene of þis same maner. It is cleped eke þis cherch ~~sca~~ maria ad martires for it was halowid not only in worship of our lady but in worship of all martires. Martires is seid singulerly & non confessouris for þe cherch said not of confessoures þan. There was in rome a pope\* clepid boneface þe fourt a blessid man of lyf and grete in reputacion. This man was pope in tyme of focas þe emperour sone aftir saient gregory for aftir gregory was sabinus aȝere and uiii monthis and panne bonefacius tercius not fully a ȝere so þat be my counting þis bonefacius iiiius was in þe ȝer of our lord ui hundred and u. This boneface prayed þe emperour focas þat he schuld ȝeue him þis temple whech was cleped be for pantheon þat is to sei a temple of all goddis for pan is as mech to sey as al and theos god or goddis. The principal cause whech meued þe pope\* was þis for þe wikkid spiritis þat had receyued grete offeringis þere of þe puple whil þei were in errou~~r~~ sey þe same puple had forsake hem and we~~r~~ turned on to crist of gret malice whech þei haue, hurt þe puple in morownyngis and euenes with meruelous maledies. And be cause þis cherch stant in þe best of rome wher most puple dwellicity þerfor pis pope\* of grete pite was þe more bisi to seke remedy a geyn þis myschef. So aftir þe emperoures graunt he mad all þe maumentis with in þe hous to be broke clensid þe hous of all offices þat were with in longing to swesch ceremonys as þe hethen puple used. Aftir þis doo he called all þe cristen puple of rome and in here presens halowid þe place saide þere a messe and hosild þe most part of þe puple. Tho mad he a constitucion of þe cherch þat þis day fro þis tyme schuld be as holy as cristemassee day and all þe puple schuld come and do reuerens to god and too all seyntis þat all þe negligenses whech falle in / þe long ȝere schuld be f. 410 v amendid with solempnite of þis fest. Summe croniculeris write þat boneface set þis feest þe xu day of may and on of þe gregories aftirward chaunged it

<sup>1</sup> From \* to \* struck through and interlineated in MS.

and set it þe first day of nouembir for þis cause. For grete multitude of þe cuntry cam to rome at þis feest and uitaile þat tyme of þe ȝer was passing scarce wherfor he sette it at þis tyme whan corn and wyn is in moost plente.<sup>1</sup>

Off ara celi chercy of our lady. cap ii.

Off ara celi we spoke be fore in þe first party and told who it was sumtyme octauian chaumbir whech he dismitten fro him and halowid it ou to god. This chercy as þei sey þere is specially consecrat on to our lady be cause þe same emperour on cristmasse-day saw a uirgin appering in þe sunne and in hir arme a child. This uision of cristis birth whech was schewid to octauian þe day of his birth was nout only schewid in rome but in oþir places of þe world. For as I haue red when þe sterre appered to þe iii kyngis in ynde þere appered with þe sterre a child with a crosse and seid on to hem þat þei schuld seke þe newe kyng born at bethlem. For þe progenie<sup>2</sup> of þese kyngis had ordeyned certeyn men to wayte aftir þis, meuid be a prophete þei called balam whech was in þe tyme of moises. This is seid undir auctorite of strabus in his notes *super matheum*.<sup>3</sup> We rede also in oþir cronicles þat ieremie þe prophete in þe captiuitate of ierlm fled in to egypt where he told to þe kyng of egypt þat whan a mayde bare a child in þe lond of iude all þe ydoles of egypt schuld fall down and be distroyed. These wordes of ieremye were in so grete auctorite in egypt þat þe prestis of þe temple þere in memphis ded peynt a ymage of a mayde and in hir lap a child and sette it in a pruy place of þe temple as for a special memorial. Tholome þe grete astronomer wþech was kyng of egypt aftir a studious man to lerne strangle þingis inqwired of þe prestis what þis ymage ment and he had of hem non oþir answer but þat þe holy prophete ieremie told swetch a þing on to heþ elderes and þei be leued neryly it schuld be as he seide. This place þat is þns consecrat in worship of our lady is not clepid with outer cause þe aþter

<sup>1</sup> S. Maria della Rotonda, or *ad Martyres*, was consecrated by Pope Boniface IV on May 18, 608. In 655 Constanus II, who removed so many treasures from Rome, stripped the roof of its gilt bronze tiles and removed them to Constantinople; this work of destruction was completed in 1632 by Urban VIII, who melted down the remains of the bronze roof for the baldacchino of S. Peter's. The church was repaired by Benedict II in 684, Gregory III in 735, Anastasius IV in 1153, and Eugenius IV in 1434. Pius IV repaired the great bronze doors, and Urban VIII restored the façade in 1634, adding two clumsy campanili which were afterwards removed. The *Volto Santo* was kept here for centuries in a chest locked with thirteen keys, of which each Rione of the town possessed one (Armellini, p. 346; Adinolfi, ii, p. 407; Marucchi, p. 412; Nibby, p. 406).

<sup>2</sup> ancestors.

<sup>3</sup> Walafridus Strabo (807-49) was the author of the *Glossa ordinaria* (see Migne, *Pat. Lat.*, cxiv, col. 73).

of god for þat uirgine was þe first auter þat receyued þe flesch and þe blood of our lord ihū which flesch and blood a mongis cristen men now is ministred on euery auter. In þis chercl are wrytyn þese uers. Hac ara celi sibilla sermone fideli Quem genus humanum colat instruit octauianum. Hec ē virgo parens ait hic deus est homo parens Hic rex sine carens tu rex homo flos uelut arenis. This is þe sentens of þese uers as I undirstand. This is þe auter of heuene where sibille witȝ wordis ful trewe Off him þat alle men schul worship mad . . .

• (Part of MS. missing here.)

/ stand of þe lowerȝ wisdam which is sent fro god. A nōpir part of hir f. 411 r picturȝ is þat sche is euyr peyntid ȝong. For wisdam is neuyr eld but euyr new and new offered to ourȝ soule. Sche halt a spere in hir hand to signifie þat pei which be endewid with wisdam schuld be redy euyr to defende hem fro þe perilous temptacionnes of þe deuele. Gorgones heed berith sche in hir breest. These poetes feyne þat þeȝ were thre monstres þat is to sey men or women mis schapin for þei thre had but o hed and on eye which monstres a conqwerouȝ as þei feyne his name was perseus killid. But be for his conquest he borowid þe spere of þis same pallas and eke hir scheld þat was mad of cristal. Al þis is feyned to þis entent þat a wise ma schal euyr haue dred in his breest for to be waȝ and redy a geyn alle þe fraudes of ourȝ enmy which may transfigure him selue in to what schap þat he wil. Many mo similitudes ar writyen be twix þese to mynerue and wisdam but I wil leue hem and sent ȝou if ȝe list to lerne morȝ of þis mater on to a book cleped mithologie fulgencii.<sup>1</sup>

<sup>1</sup> The church of S. Maria sopra Minerva was erected over a temple dedicated to that goddess, the cella of which could be traced in the adjoining convent until the sixteenth century. S. Zacharias, about the year 750, granted it to Greek Basilian nuns, who, however, abandoned it. It was given in 1370 by the Senate and people of Rome to the Dominicans of S. Sabina, and was entirely reconstructed. The interior was restored and redecorated at great expense in 1849-54, but unfortunately in the most florid style. This is all the more to be regretted, as this is the only Gothic church in Rome which retains to any extent its original style (Armellini, p. 406; Marucchi, p. 514; Nibhy, p. 414; Masetti, *Memorie storiche della chiesa di S. Maria sopra Minerva*, Rome, 1855). Part of the temple existed at the time our author wrote, for Muffel says: 'ist der abgotter tempel gewest, Minerfa genannt, ein gar herlich kloster, die ist ein gottin gewest der streit, der waffen, und des alten tempels stet nur noch ein stuck' (p. 51). Fulgentius Plauciades (who must not be confused with Fulgentius Rusensis) lived about A.D. 520, and is believed to have been Bishop of Carthage. He was the author of three books of mythology, addressed to a priest named Catus. A hook of the allegories of Virgil, addressed to Chalcides the grammarian, is also attributed to him (Moreri, *Dictionnaire historique*).

Of þe cherch cleped marie anunciat. cap̄ u.

Marie anunciat is a wol fayre cherch whech stant in þe feld as we go fro scalæ celi<sup>1</sup> on to seint sebastianes a myle fro þe o place and a myle fro þe oþir. It stant now with outer ony dwelleř and þet hath it a fayre litil place annexid þerto. Sae at þe dedicacion of þe place whech is in þe fest of anunciacion of ouř lady þan be sum folk abydlyng þere.<sup>2</sup> Off þis place we fynde swech wrytyng. An holy man dwelt þere sumtyme þat seruyd god and oure lady in ful solitary lif and be cause þe place was of þat fest of our lady whech is clepid anunciacion whan þat gabriel cam fro heuene and teld oure lady þoo gracious tydynggis þe sauacion of al þe world he had in þis place grete deuocioun. Up on a day ouř lady appered on to him and seide þat what man in clene lif deuoutely wil uisite þis place he schal neuyr com in þe peynes of purgatorie.<sup>3</sup> Many oþir þinggis be seid þere of þis place whech I may wel be leue be cause þat þis fest of our lady is a solempne and a principal fest aftir myn opinion for on þis day nowt only was oure lady gladid with tydynggis of gabriel but many oþir þingis fel in þis feest as a grete uersifyour witnessith in certeyn uers whech folow here.

Salue festa dies que uulnera nostra coherces Angelus est missus est passus in cruce christus.

Est adam factus & eodem tempore lapsus Ob meritum decime cadit abel fratris ab ense Offert melchisedec ysaac supponitur aris Est decolatus Xpi baptista beatus Petrus eruptus iacobus sub herode peremptus Corpora scorum cum Xpo multa resurgunt Latro dulce tamen per Xpm suscipit

f. 411 v amen. / This is þe sentens of þese uers. Heil þou festful day þat puttist our woundes away. This day þe aungel was sent crist on þe crosse was bent. Adam was mad þis day and turned to þe synful way. For fals tithyng we say cayn killid abel þis day. Melchisedech with abraham mette with bred and wyn he him grette. Ion baptist þis day was ded for treuth he lost his

<sup>1</sup> Tre Fontane.

<sup>2</sup> The church of S. Maria Annunziata (*Nunziatella*) is near the Via Ardeatina, about three miles from the city. It was consecrated by Honorius III in 1220, probably on the site of an older church (Nihy, *Dintorni di Roma*, f. iii, p. 561). There used to be an old pilgrims' road from Tre Fontane to this church, and thence on to S. Sebاستiano. The latter part of it exists, and is still much used on the day of the Annunciation, and on the first Sunday in May. There are some catacombs close by, with some interesting frescoes. Inside the church, which is now in an abandoned condition, will be found some remains of its former importance. In the apse there is a fine fresco (much restored) of the Quattro Cento, the subject being the Annunciation. There is a cosmatesque pavement in front of the high altar and a cosmatesque tabernacle in the sacristy, both of which appear to belong to the restoration of Honorius III. There is an ancient stone altar in the sacristy which probably was in the older church, and the dedicatory inscription of Honorius III is still *in situ*, on the interior wall of the building (Armellini, p. 729).

<sup>3</sup> 'purgatorie' crossed through in MS., but quite legible.

hed Petir fro prisou was drawe and james þis day I slawe. Many men owt of þe ground Rise þis day both hool and<sup>1</sup>. The þeef on cristis rith hand herd ful good tytauð<sup>2</sup>.

Of þe cherch clepid marie transpodium. ui.

Marie transpodium is a cherch of our lady in þe cyte leonine wher seynt petir cherch stant whi it is called transpodium treuly I coude not lerne for þe dwelleres ar wroth a non if men ask ony questiones.<sup>3</sup> Trans is as mech to sey as ouyr and podium a leuyng ioyned in our langage it soundith ouyr þe lenyng what lenyng was heï or whi it is clepid soo treuly I can not gesse. This mech I say þer, too pileris on to whech petir & paule were bounde and bete for þei taute þe feith of our lord ihū. Thus were þe holy apostoles ofte tyme serued whan þei cam first on to a cyte and prechid þe name of crist a non þei were had in to þe councel and betyn naked aud forbodyn þat þei schuld no more uemel<sup>4</sup> cristes uame on to þe puple. Off þis maner chastising were mayu dyuers uses a mongis dyuers naciones. I haue red þat sunme iuges a mongis þe hethen men suffered heï tormentouris to bete men with outeu mesur eþir tyl þe beter was wery or ellis til he þat was betyn was ded. For þese ondiscret iuges oure lord god comauanded his puple in þe old testament þat þe iuges schuld not suffir men to be betyn undiscrety for our lord put ou to hem a reule þat þei schuld not passe xl lacch. Off þis mateþ spekith seint paule ful pleynly as a man þat had gret experiens of þis mateþ in þe secund epistol ad corinthios and seith on þis maner. A iudeis quinque quadragenas una minus accepi. In englisch he seith þus. Of þe iewis fyue sithis fourty lasch ou lesse I took. These schort wordis wil I expresse

<sup>1</sup> 'sound' in margin of MS.

<sup>2</sup> tidings.

<sup>3</sup> The church of S. Maria *Transpontina* was known under no less than ten names, of which Armellini gives us nine, as follows: *In capite porticus, in capite pontis, transpontem, transpalina, transpontina, transpadina, in transpondina, transpondine, and in cosmedin*. The tenth, *in turrispadina*, is given by Signorili. The existing church, of the same name, was built on quite a different spot, and most authorities agree that the old church was near the Castle of S. Angelo, though Adinolfi thinks (reasoning from the name) that it was nearer the old bridge which no longer exists, and was on the *platea castelli* mentioned in documents of the Middle Ages. Writers disagree as to under whose pontificate the old church was pulled down in order to rebuild it on another site. Donati (*Roma vetus et recens*, I. II, c. 9, p. 371) says that it was done by Alexander VI; Felini, in his treatise, p. 60, and Alveri (*Roma in ogni stato*, p. 2<sup>a</sup>), think it was Pius IV; the annotators of the *Bollario Vaticano* give Sixtus V; Torrigio (*Grotte Vaticane*, p. 134) says that it was where the ditch of the castle was in his time, and that it was pulled down by Pius IV in July, 1564, in order to rebuild the bastions of the fortress. Adinolfi thinks that Felini and Alveri are probably right in the view they take (Adinolfi, *La portica di S. Pietro, ossia borgo, nell' età di mezzo*, p. 67; Armellini, p. 348; Nibby, p. 485). One of the meanings of *podium* given by Ducange is hill or castle: can the meaning *transpodium* possibly be the church across or beyond the Castle of S. Angelo?

<sup>4</sup> obs. = to name.

to þou in largē̄ langage. The iewis hated paule gretly be cause he forsolk her sechte and be leued in crist wherfor oft tyme þei called him to councel and bete him for his preaching. The noumbir of his scorgingis he telleth her fyue sithis he seith. The maner he telleth eke eche tyme had he fourty lacch saue on þat is to sey ech tyme xxxix. Be cause her lawe comaunded þei þe schuld not passe xl lacch and þei hem self wold be held mercyful þouȝ þei were not soo þerfor þei ȝoue him on lasse þan þe lawe comaunded. Thus had þe seruauntis of our̄ lord mech aduersite in þis world for whech aduersite þei be now gretly enhaunsed in heuene.

f. 412 r

/ Of þe cherch cleped scā maria de palma. cap uii.

Marie de palma is a cherch in þe hey wey as we go fro porta appia on to sebastianes cherch.<sup>1</sup> This is a praty litil cherch & a place annexid þertoo where is comounly a tauerne to þe cownfort of pilgrimes. Whi it is clepid de palma I lerned not but a maner of gessing I haue for þere left our̄ lord ihū seint petir whan he sent him a geyn to rome to receyue his deth in confirmation of cristen feith. And be cause conquerouris in eld tyme wered þe palme for uictori þerfor þe cherch applieth þis langage on to martires seying þat aftir her̄ deth þei are worthi þe palma þat is to sey to be clepid uictores as maystires ouyr þe fleschly lustis, & ouyrcomeris of temptaciones of þe world, þe deuel, and greuous tyrauntes. Be ȝond þis cherch not fer litil mor̄ þan a boweschote stant a crosse þei clepe it domine quo vadis. Ther met our̄ lord with petir whan he fled his martirdam.<sup>2</sup> Petir knew him weel

<sup>1</sup> The church of S. Maria *de palma* is the one so familiar now under the name of the *Domine quo vadis*. It is first mentioned as the church ‘*ubi Dominus apparuit*’, and appears to have been known as early as the ninth century. As time went on it was called *de palma*, *ad palmas*, *ad passus*, *plantarum*, *ad transitum*, of which terms Armellini says: ‘...alcune delle quali si referiscono all’ apparizione storica, altre ad una pietra sulla quale sono scolpite due impressioni di piedi nelle quali la pietà dei pellegrini dell’ età di mezzo ritrovò le orme miracolose del Salvatore. Di questa pietra non si trova però alcuna allusione se non nei secoli posteriori.’ Finally, in the fourteenth century it was generally known as S. Maria *delle Palme* or *del Passo*, and this name continued till the sixteenth or seventeenth century. In the E. E. Text Society’s vol. No. 25 for 1867, p. 7, will be found, in the Vernon MS. (fourteenth century) on the *Stacions of Rome*, a passage in which the church is called the *Palmalle*, or footsole. The church was rebuilt in 1620 under Clement VIII, and the façade is due to Cardinal Barberini in 1637 (Armellini, p. 704; Marucchi, p. 515).

<sup>2</sup> It will be noticed that our chronicler fixes the precise spot of the meeting at a bow-shot’s distance from the church, and that this spot was then marked by a cross, and called the *Domine quo vadis*. It is now marked by the small circular chapel built by Cardinal Pole. Muffel agrees with our author, and says that the first altar, where Christ, bearing the cross, appeared to Peter, is 700 paces from the spot where He disappeared, leaving the mark of His feet on the stone, where a church has been built to record the place. Then follows a curious legend about another small church in this neighbourhood: ‘Item so ist ein capellen unser lihen frawen auch auf dem weg gen

and asked of him whidir he wold goo. Oure lord saide he went to rome a gayn to be crucified. Thoo was petir gretly rebukid and our lord saide on to him þanne. Go þou to rome a gayn. Thus walkid þei fro þat crosse on to þis cherch our lord and he to gidir and sodeynly at þat place where þis cherch stant our lord passid fro him. And þere was a ston sumtyme in þat cherch kept undyr þe auter wher þe steppes of our lordis bare feet are impressid but be cause þe place is desolat sauе whan pilgrimes be þer þerfor is þis ston born to seynt sebastianes and þer it lith in þe sacristic men may se it whan þei wil. Crist as it semeth was a meth<sup>1</sup> man for þe steppis be rith large. | Here may men enqwire of me of þis apparicion of crist for it was aftir his ascension wheyther his body was þere or nowt, or elles an aungeff appered in his stede. | Of þis mateþ is grete difficulte a mongis dyuynes. Be for þe incarnacion þei sey þat þoo appariciones weþ mad be aungelles representyng þe persone of god and doyng þe message of god. Aftir þe incarnacion þere is no doute but þat crist appered in his manhood visibily on to all þat wold se him. Be twix þe resurrexion and þe ascenciou[n] is seid also þat crist appered in his uery body glorificat whech body myth entre þowr wall and bord & no þing lette it for þat body had þanð and ȝet hath þe iiiii precious þingis whech þei clepe dotes þat is to sey subtilite þat no þing may hold it, agilite þat al þing may bere it, impassibilite þat it may suffer neyther deth ne seknesse, clernesse eke with whech þe dul undistanding of þebody is a uoyded. So up on þis our doctouris put in doute þoo appariciones aftir his ascencion wheyther þoo were<sup>2</sup> þoo were in cristis body assumpt or ellis be þe ministeri of an aungeff summe hold þe o part sum þe oþir, but I be leue / þat þe manhood of crist myth aftir his ascensioun apper[on] to petir f. 412 v þouȝ it were so þat petir say not þe godhed. If þis posicion be ony þing a geyn þe feith or a geyn scriptur I wil gladly reuoke it.

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Of þe cherch clepid sc̄a m̄aria de populo in de pplō. cā uiii.

Sc̄a maria de populo is a fayr litil place<sup>3</sup> in rome fast by a gate cleped porta flaminea on þe north side of rome whech place is inhabit with freres Sant Sebastian, do ein ritter sein weib dem teufel wolt geben haben, der in reych machen solt, do stig sein weib ab dem rosz und pettel vor dem altar unser frawen und entschliff, do sasz die junckfraw Maria in des beibs' (Weibs) 'gestalt hinder in und do ers dem teufel wolt antburten, do floch der teufel und die fraw ward also erlost von dem teufel von der junckfraw Maria' (Muffel, p. 39).

<sup>1</sup> mighty, large or great in stature.

<sup>2</sup> Struck through and interlined in MS.

<sup>3</sup> A small oratory was founded by Pascal II in 1099 on the site believed to be Nero's tomb. A larger church was built in 1227. This was restored by Sixtus IV and completed by Julius II. Alexander VII modernized the church, and it is now known as S. Maria del Popolo (Armellini, p. 339; Marucchi, p. 515; Nibby, p. 456).

cleped hermytes of seynt austyn. The fame of þis place ros for þis cause. The wikkid emperouř of rome clepid nero ded many grete wrongis to þe cite for whech dedis he had ful grete enmyte. The last wrong he ded on to hem he mad his men to sette a grete part of rome on fyř sum sey þe romaues compleyned on to him þat her stretes were narow and whan he had brent half rome he seid on to hem þat þei had space I now to make her stretis more large. Summe sey þat he red who gret lamentacion was mad at troye whan it was on fir and for þat cause he fyred rome to loke what lamentacion þe puple schuld make. This dede was cause þat þe puple roos and compelled þe senatoures to gader heř councell to loke what remedye myth he had a geyn þe wikkid desires of þis tyraunt. The councell answerd þat he was cursed and incorrigihil wherfor þei determinyd þat with grete strength þei wold sle him. This cam to neroes ere and he nyth he fled on to þis same place whech is clepid sē maria de populo & yere he killid him selue with a swerd as it is openly peynted in þat place. But oþir cronicles sey þat as he went for to hide him a mongis þe uynes and þe buschis he herd too or thre chorles þat sote he a fyre speke of þe emperouř and on of hem sayde. Be my trouth and I wist wher he were I schuld sone be sikyr of him. Nero herd þis and þout it schuld be grete derogacion to his name if he wer ded of a chorlys hand þerfor with a gret scharpe stake he persed him self to þe hert. This was þe end of þe man aftir ouř cronicles. Many dayes aftir þis was doo þe dueleſ þat kept his body ded mech harm at þis gate þat þe myth no man erly ne late go ne entir be þis wey hut he were gretly hurt. So in pope\* pascalis tyme þe puple of rome compleyned gretly of þis greuauns and he comaunded þat þe same puple schuld fast iii dayes and pray god to send sum remedy a geyn þis tribulacion. On þe bird nyth ouř lady appered on to þe pope\* ad seyde he must go with procession of þe puple on to þe gate on þe north side of rome clepid flaminea þer in a uyne þerd schuld he fynde many walnut trees and undir þe grettet tre of all þere schuld he fyude þe body of wikkid nero. This hody sche bad him he schuld take up and brenne. | þe tree schuld he dig up rote an all and where þe tree stood make an auter

f. 413 r in þe worship of hir / whech is qween of heuene and modir to god. This pope\* pascale made þe auter as he was comaunded and gaf to þe place many reliques I wote weel of dyners seyntis þere he moř þat<sup>1</sup> xl eythir of her flesch or of her hones or cloþis or sum oþir þing. The fayrest iewel is<sup>2</sup> þer is a ymage of ouř lady depeynted of seynt luk it is but half a ymage fro þe naule upward in a hlew mantell rihaned with white and gold enterfered þe uisage of it large and hrood and þe mantell þrow ouyr hir hed iu hir lift hand hir child clad in red. There he mo ymages in rome of lukis peynting þau þis but þis is

<sup>1</sup> ? than.<sup>2</sup> 'is' struck out in MS.

gretly soute.<sup>1</sup> For euery satirday comth mech puple þidir and þe cardinales and courtisanes uisit þis place deuly not withstanding it is not open ne þei se it nowt. On þe fridai be for þe fourt sunday in lenton þan is it set open and grete multitude of puple is þere at yat openyng and so is it kept open on day lith on to þe sunday aftir pas whech is called in albis, euery day þat tyme is þere grete pres of romanes but moost on Satirday aftir noon for be for noon þei uisit þe saluatouř at seynt ion lateranensis. Whi þis place is cleped sca maria de pplō or who þis ymage cam in to þat place now schal ȝe here. In þe tyme of þe ix pope\* gregorie it were betir seid in tyme of þat pope\* whech was clepid gregorie þe ix fett a grete pestilens in rome for euyr whan deth comth to þat cite þei dey with grete speed and mech wayling and crying is þere. So in þis popes tyme and in þis pestilens þe puple of rome runne hool on to þe popes presens and prayed with gret instauns þat he wold ordeyne a procession and comaund þe puple for to prey on to god þat þis ueniaunce myth sese. The pope\* graunted hem her peticioun and saide he wold go with hem and haue a sermone and syng masse him selue. Þe place of her stacion þat day he assigned him selue he wold haue þe stacion he saide at þat place of our lady whech was neuly bikkid be his predecessorū pascale. And to multiple moř deuocioun in þe puple he wold brynge on of þo ymages þat saint luke depeynted and offere it and gyue it to þe place for euyr. Al þis promisse rehersid was do in dede þe pestilens cesed þe ymage is þere stille and be cause þe pope\* gaue þe ymage at instance of þe puple and graunted eke grete pardon to þe same place at þe same instance þerfor is it clepid sca maria de populo.<sup>2</sup>

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Of þe place cleped sca m̄ de penis inferni. cā ix.

There is a place \*fast by seynt georges entitiled eke\*<sup>3</sup> on to our lady and þei clepe it þe sca maria de penis inferni. Who þis name cam up red I pere

<sup>1</sup> This description of the miraculous picture is absolutely correct in every detail. It is still preserved over the high altar of the church, and was originally in the chapel of the Sancta Sanctorum, until it was brought here by Gregory IX as described by our chronicler. In Mid Lent a procession is formed in the church and the picture is exposed. It remains open to view until the Tuesday following the first Sunday after Easter (*in albis*), when it is again covered. It is much blackened with age, but there is a good copy (old) behind the high altar, from which it can be studied better. Muffel mentions this picture also, and says (p. 53, ed. Vogt): 'do ist gar ein andecktig unser Frawen pild, das sand lucas gemacht hat, sol ir gleich sein.' Also in the oldest German *Mirabilia* (about 1475) we find: 'Czu unser lieben Frawen de populo... do ist unser lieben Frawen pilt, hat Sc. Lucas gemalet.'

<sup>2</sup> Muffel's account of the foundation of this church agrees in all particulars with the above; except that he says, as regards the origin of the name: 'die capellen ward gantz gepauet von allem volk nur in eim tag, und darumb wurd sie geheissen Maria de populo' (p. 53).

<sup>3</sup> From \* to \* interlineated in MS.

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schortly in þe same cherch on þis maner.<sup>1</sup> Ther was a dragon in rome of  
neth þe ground an hundred passe & l. & called þat place libera nos de penis  
inferni and graunted þerto pardon xi m<sup>t</sup> ȝere. This is wrytyn on a table  
in þat litil cherch. But in þe lif of seynt siluester is more large talkyng of  
þis mater. Ther fynde I wrytyn þat aftir tyme siluester had conuerted con-  
stantine and ouercome þe xii ȝewis þat heleyn brout fro ierlin conuerted hem  
and heleyn eke aftir þis þe bischoppis of þe maumentis in rome came with  
a grete compleynt on to constantin and told him who þat dragon þat had be  
in a pitte many day and do but litil harm now sith constantin was cristen  
had slayn moo þan iii hundred persones. This saide þei to make þe emper-  
ouȝt be leue þat her goddis were wroth for he was cristen and in her wreth  
ded þis ueniaunce. Siluester was sent aftir and he undirtok in þe name of  
ouȝt lord to ordeyn remedye a geyn þis perel. The bischoppis of þe temples  
wheȝ ydoles were worshiped promittid on to constantin þat if siluester  
ordeyn for þis dragon he do no more harm þei all wil be conuerted to crist.  
Siluester continued a day or too in fastyng and prayer. Thoo appered on  
to him seynt petir and saide þese wordes. Be not a ferd siluestir for to do  
as I shal sey þe. Thou and too of þi prestes goo boldly down to þe dragon  
he lith be nethe in þe erde I hundred passe & l. Take lith with þe and  
whan þou seest him sey on to him þese wordis. Ouȝt lord ihū crist born of  
a uirgine crucified and biried whech ros up þe pird day fro deth and sittith  
on þe rithand of þe fader aftirward schal come and deme both qwik and  
dede he comaundeth þe dragon þat þou do no harm he comaundeth þe  
sathanas þat þou abide him here in þis same place on to þat same tyme þat  
he schal come to þe doom.<sup>2</sup> Whan þou hast said þese wordes take a þreed

<sup>1</sup> S. Maria *de penis inferni* was on the same site as the church of S. Maria Liberatrice, and was built on or near the ruins of S. Maria *Antiqua* which has been so recently excavated in the Forum. The existence of the interesting ancient church, now brought to light by the demolition of S. Maria Liberatrice, was well known, and the frescoes had been seen and described more or less correctly before the demolition was determined upon (see Armellini). It is not known when the church of S. Maria *Antiqua* was abandoned, but it is believed to have occurred about the end of the eighth or beginning of the ninth century. The more modern church was constructed, according to Marucchi, in the sixteenth century, and was restored by Cardinal Lante in 1617. But it seems clear from our author that a church existed there in the fifteenth century, that it was a station church, and that there was an inscription in it which explained the origin of the title *de penis inferni* (Armellini, p. 357; Marucchi, p. 247; Nibby, p. 377).

<sup>2</sup> Graf quotes the *Storia di S. Silvestro*, ed. by Michele Melga, Naples, 1859, which says that Peter speaks as follows to S. Silvester: ‘Incontanente che tu, Silvestro, giugnerai allo dragone, e tu dirai cotali parole: Jesu cristo, nato della Vergine per virtù dello Spirito Santo, e quale fu crocifisso e sopellito, e riuscito dalla morte; el quale andò in cielo, e siede dalla mano dritta del suo padre; el quale verrà nella fine del mondo a giudicare e giusti e peccatori, si ti manda, comandando, Setanas, el quale abita in

and bynde his mouth to gidir and with a ryng þat hath a crosse graue þerin þou schalt sele þe knot and make al sikir. Seynt siluester ded as petir comaunded and aftir his dede cam oute saaf and hool. Too wicchis þere were þat folowid siluestir in to þe pitte for to se who he wold werk and þei had be ded of þe blast of þis beest but þat siluester prayed for hem. Thei too seying þis miracle we<sup>r</sup> turned to crist and all þe forsaide bischoppis with mech oþir puple. Tho siluester ded stop þis hole and set þis cherch in þe hole clepid it as we said be for and ȝaue on to it swech indulgence as is eke rehersed.

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Of þe cherch cleped s  a in iuxta scolam grecorum. ca<sup>m</sup> x.

A nothir cherch of our lady called s  a maria iuxta scolam grecorum is rith in þe weye as we go to seynt paules or we come at þe mount aduentyn þe cherch stant on þe lift hand and scola grecorum on þe rith hand.<sup>1</sup> This same / scola grecorum is a grete hye round hous wherch stood on white f. 414r pileres of marbih now it is al wallid with til for þe pileris be age ar wasted. In þis skole was exercise of lernyng in all þe uii scienses for mech of oure lernyng cam fro þe grekis and for þat cause þe grekis held open skole at rome in her langage. That þe seuene sciens were taute as weel in þe greke tongue as in þe latyn tongue witnessith þe lif of seynt austyn where it is seid þat þe same austyn hated þe grek letteris and loued þe latyn. The cherch þt stant be for þis skole is dedicat on to oure lady and in þis cherch as we fynde writyn taute \* seynt thomas of canturby \* <sup>2</sup> philosophie and rhetorik to hem þat wold come. For he was exile uii ȝere & in his exile he dwelled sumpart at rome.<sup>3</sup> Be fore þe dore of þis cherch stant a grete round ston

questa cava, si debbi aspettare di qui alla fine del mondo, e non debii nuocere a persona' (*Roma nella memoria*, &c., Appendix to vol. ii, p. 585).

<sup>1</sup> The church of S. Maria *iuxta Scholam Graecam* or *Graecorum*, or *in Cosmedin*, was erected on the ruins of an ancient temple of Ceres and other gods. It is recorded in the sixth century as a *diaconia*. The title of the church arises from the number of Greek merchants and seamen who traded and worked in the vicinity; in the eighth century the bank of the river here was called the *Ripa Graeca*. Adrian I rebuilt the church, and after this it took the name of *in Cosmedin* (a derivative of *κοσμεῖν*, to adorn), a title it shared with S. Maria *in Transpontina*, a church at Naples, and another at Ravenna. It was restored in the ninth century by Nicholas I, and by Callixtus II in the twelfth. Three Popes were elected here, Gelasius II, Celestine III, and Benedict XII, antipope. The front was added by Cardinal Albani in 1718 (Armellini, p. 391; Marucchi, p. 270; Nibby, p. 367).

<sup>2</sup> From \* to \* struck through in MS.

<sup>3</sup> 'In ecclesia s  e marie de scola grecorum ubi sanctus martir Thomas tenuit scholas sunt septem anni indulgencie' (*Bodl. MS., Digby*, fol. 10).

'At a chapel . of ure ladi.

þer held scole saint Thomas of Canturburi'

(E. E. Text Society, 1867. *Vernon and Porkington MS., Stacions of Rome*, p. 23).

and þat is mad aftir þe figure of a mannes face. This ston calle þei þere os iusti. This ston was enchaunted sumtyme be swich craft þat what man cam to þis ston or woman and swore a trew oþ in ony mater þat he were charged of he schuld putte his hand in þe mouth of þis ston & pulle it ouþ esely. And if so werec þat his oþ were fals he schuld neuyr pulle ouþ his hand with ouþ grete hurt. Therfor was þis ston cleped os iusti þe rithful mouth.<sup>1</sup>

Of scā <sup>m</sup> imperatrix de imperiali. cā <sup>m</sup> xi.

A nothir memorie of oure lady is as we go to lateranensis at a corner & þat is cleped imperatrix de imperiali þe emperesse of þe empir. There is a fayre ymage peynted on a wal in honouř of our lady whech ymage spak sum tyme to a pope comaundyng him to do hir reuerens as he ded to oþir. The story seith rith þus. There was a pope in rome cleped celestinus quintus. This pope had so grete deuocion in our lady þat be fore euery ymage of hir he wold tary and sey an aue maria. This used he many ȝeres. So in his tyme was gadered a grete councell at seynt jon laterane for reformacioun of þe cherch and þis pope\* rode in a morownyng with his breþin þe cardinales comownyng of certeyn materes þat were purposed in þe councell hauyng no consideracion at þis ymage ne doyng no reuerens þertoo. Sche stood þan openly peynted on þe wal as sche doth now but sche was not housed as sche is now. Whan þe pope\* was sumwhat passed and goo þe ymage of our lady cried with a lowde uoys and seyde. Celestine what offens haue I do to þe þat þou wilt not do me þe same seruysse whech þou art wont to do to all my sisteres. Remember þe wel who þere is no ymage in my name but þou wilt with glad chere tary be fore it and with deuoute hi<sup>2</sup> sey þere þe same wordes

<sup>1</sup> This stone was at one time believed to be a magical work of Vergil, and was called *Bocca della Verità* for the reason given in the text. But, according to the *Mirabilia*, it was formerly known as the *rota*, for we find: 'In porticu eiusdem' (*S. Maria in Cosmedin*) 'est magna rota lapidea ad molae formam, cui foramina quinque adsunt, quasi oris, narium, et oculorum, et vocant *Bocca della Verità*'. See Graf, *Roma nella memoria*, &c., vol. ii, p. 139. See also article by Ersilia Lovatelli-Caetani in the *Nuova Antologia*, cxvii, 1891, pp. 152-9. In the *Mirabilia* also occurs the following passage: 'Ad sanctam Mariam in fontana templum Fauni quod simulacrum locutus est Iuliano et decepit eum.' This refers to the story of the widow who entrusted her property to Julian the Apostate, and was robbed by him. She demanded that Julian should be sworn in presence of an idol she had found in the Tiber, an image of Mercury. When Julian, by order of the Pope (whose chaplain he was!), introduces his hand into the mouth of the idol and swears, his hand is caught in the closing mouth, and his guilt thereby proved (Graf, vol. ii, pp. 135 sqq.). 'Una pietra tonda a modo di macchia con uno viso intagliatovi dentro che si chiama la lapida della verità, che anticamente aveva virtù di mostrare quando una donna avessi fatto fallo al suo marito' (Rucellai, *Il Giubileo dell' anno santo 1450*, *Archiv. St. Pat.*, 1881, vol. iv, fasc. iv, p. 580).

<sup>2</sup> 'hi' struck through in MS.

whech gabriel saide to me. The pope<sup>\*</sup> was al astoyned descended of his hors kneled down denoutly be fore þe ymage mekely asked forgyfnesse and deuly saide / þere swech orison as he used. Tho named he þis place ad scam mariam f. 414 v imperatricem de imperiali þe place of seynt mari emperesse of þe empire. He graunted eke to all þoo þat uisite þis place with deuocion a miȝere and u hundred.<sup>1</sup>

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Of þe cherch cleped sca m de *consolacione*. cā xii

There is a nōþir litil cherch fast by þe capitol entitiled on to our lady whech þei clepe sca maria de *consolacione*.<sup>2</sup> In þis cherch as it is seid seynt bernard n̄sd mech to sey his dutes both seruyse dyuyne and uoluntarie deuociones. He wold eke wayte him tyme whan he myth solitarie knele be fore þis ymage and loke þeron þan wolde he with grete deuocion haue his meditaciones be him self. Aftir grete custom of þis noble exercise up on a day he kneled and lokid on þis ymage. And saide be fore hir þis ympne. Aue marie stella and whan he cam at þis uers Monstra te esse matrem sodeynly be gret myracle þe ymage put hir hand on to hir breest and prist hir breest so þat too or thre dropes of mylk sprang in bernardis face. More fynde I not of þis place.<sup>3</sup>

<sup>1</sup> The church of S. Maria *Imperatrix* has entirely disappeared. In a note (p. 165) Nichols says: 'S. Gregory in *Martio* is identified with the little chapel of S. Maria Imperatrice, which lately existed in the garden of the English sculptor Warrington Wood, at the Villa Campana, in the angle between the Via S. Giovanni Laterano and the Via SS. Quattro.' This agrees exactly with the position described in the MS. Armellini gives the same indication of its existence in the Villa Campana (now built over), and adds that Mellini read, in an inscription, a legend stating that the image of the Virgin had miraculously spoken to S. Gregory (not to S. Celestine). In another place (p. 447) he says that the image was transferred to S. Maria delle Grazie, a small oratory attached to the Lateran Hospital (Nichols, *Marvels of Rome*, p. 165, n. 382; Armellini, pp. 286, 447). In the Church of SS. Cosmas and Damian there is a written tablet connecting the miracle with S. Gregory; Marucchi, in the index of his book (p. 513), says that it happened to S. Gregory. There is no mention of the occurrence in the article on S. Celestine in Stadler's *Heiligenlexikon*. 'Item zū sant Marcellino lygt hinter unser frowen capell keyserin im wingarten' (*Ein Büchlin*, Strassburg, 1500, p. E iii B.M., p. E iii v, Bodleian copy). See also Muffel, p. 18; also cf. Adinolfi, vol. i, pp. 218, 302.

<sup>2</sup> Our author can hardly be referring to the church now called S. Maria della Consolazione, inasmuch as Armellini and Marucchi agree that it was built in 1470. There was, however, a miraculous picture of the Virgin in the *Vicus Jugarius*, in the portico of the granaries of the Mattei. Whether there was an oratory or not, is not quite clear in Bruzio's narration, as quoted by Armellini (Armellini, p. 383; Marucchi, Appendix, p. 513).

<sup>3</sup> This story of S. Bernard is found in chronicles of his Order, but, as Stadler says, such accounts can only be accepted as legendary. It was believed in the Middle Ages that the saint owed his honeyed eloquence to his having drunk from the Blessed Virgin's breast (Stadler, *Heiligenlexikon*).

Of þat cherch clepid sca maria in portiou. cap xiii.

A nōpir place þere is consecrate to our ladi whech þei clepe sca maria in porticu seint mary in þe porch.<sup>1</sup> In þis place dwelled sumtyme a worthi woman called galla. Synacus a gret lord of rome was hir fader. Sche leued in þe tyme of þe first pope þat hith jon and in þe dayes of þe emperour iustiniane whech was justines son. This woman aftir þe deth of hir fader was endewyd with grete richesse and spent þoo goodes left on to hir in noble uses principaly to þe worship of god. Sche hir selue eke leued in gret contemplacioun committing þe gouernauns of hir houshold on to hir seruauntis. Up on a day as sche sat at mete on of hir maydenes went to þe seler for to fech wyn and sodeynly up on a piler whech boþ np þe hous sche sey a grete brithnesse and in þe myddis of þis lith a faîr ymage of onr lady. The mayde sore astoyned ran in to hir lady and told hir of þis meruelous sith. Sche ros with gret hast and loked þe lith sey sche wel but ymage sche sey non. Hir councell gane hir þis reed that to þe byschop<sup>2</sup> schuld she goo and telle him pleynly þis þing newly fallen. So to þe paleys lateranensis sche goth for þere lay þe byschop<sup>2</sup> þanne þere told sche him of þis apparicion desired of him he schuld come þidir him selue. The byschop<sup>2</sup> consented to hir desire. He wold first he seid haue his confessouř and dispose him to swesch heuenely sitis. He councceled hir eke to do þe same and þis do he seid streit he wil go with hir. Thei cam hom on to galla hous nout alone<sup>3</sup> with cardinales patriarkes and bischoppis with þe senatoures and mech puple of rome. Whan þei weř þere...<sup>4</sup>

Cætera desnnt.

<sup>1</sup> The church of S. Maria *in Porticu* is also called S. Galla, having been founded by S. Galla, daughter of Symmachus, mentioned by S. Gregory in his *Dialogues* (lib. IV, cxiii). It was consecrated by S. John I in the time of Theodoric. The portico from which it takes its cognomen was known in the Middle Ages by the name of the *Porticus Gallatorum*. The church was rebuilt by Gregory VII (Hildebrand) in the year 1073, and was restored by the Odescalchi family in the eighteenth century. The miraculous fresco was removed by Alexander VII to the church of S. Maria *in Campitelli*, with which this church must not be confused (Armellini, p. 360; Nibby, p. 357; Marucchi, Appendix, p. 506).

<sup>2</sup> ‘pope’ erased, ‘byschop’ substituted in another hand in MS.

<sup>3</sup> ‘but’ in margin of MS.

<sup>4</sup> S. Galla was the daughter of Symmachus, who, together with Boethius, was executed during Theodoric’s reign. She was widowed shortly after her marriage, and Fulgentius Rusensis addressed his letter *de statu viduarum* to her. After the miraculous apparition of the Blessed Virgin she converted her house into a church. She then retired to a cell on the Vatican, and gave all her wealth to the poor. She bore with patience great suffering, due to an incurable disease; and, after a life of charity and piety, died about the middle of the sixth century (Stadler, *Heiligenlexikon*; *Acta Sanctorum*, October, vol. iii, p. 147).

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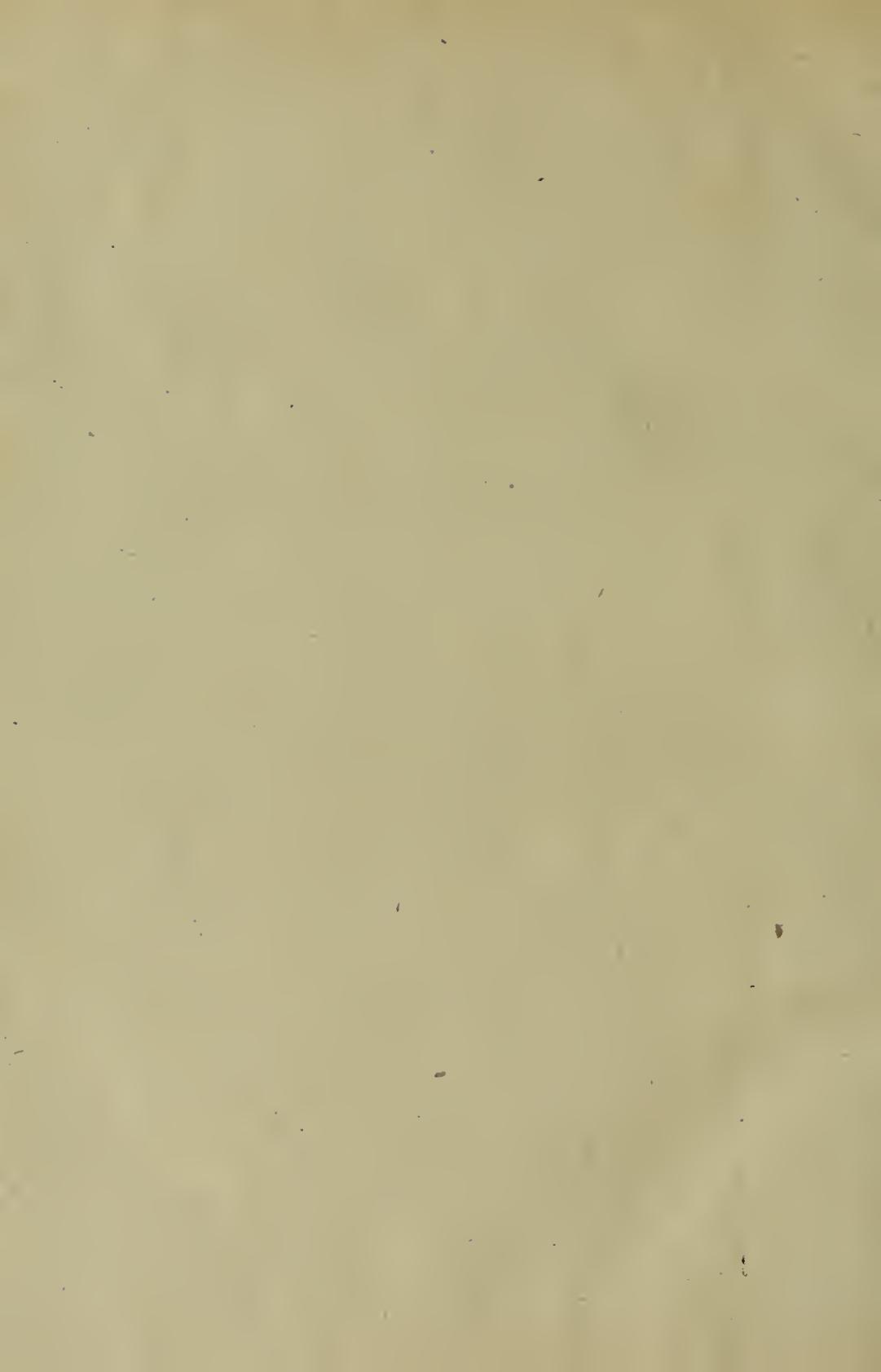
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